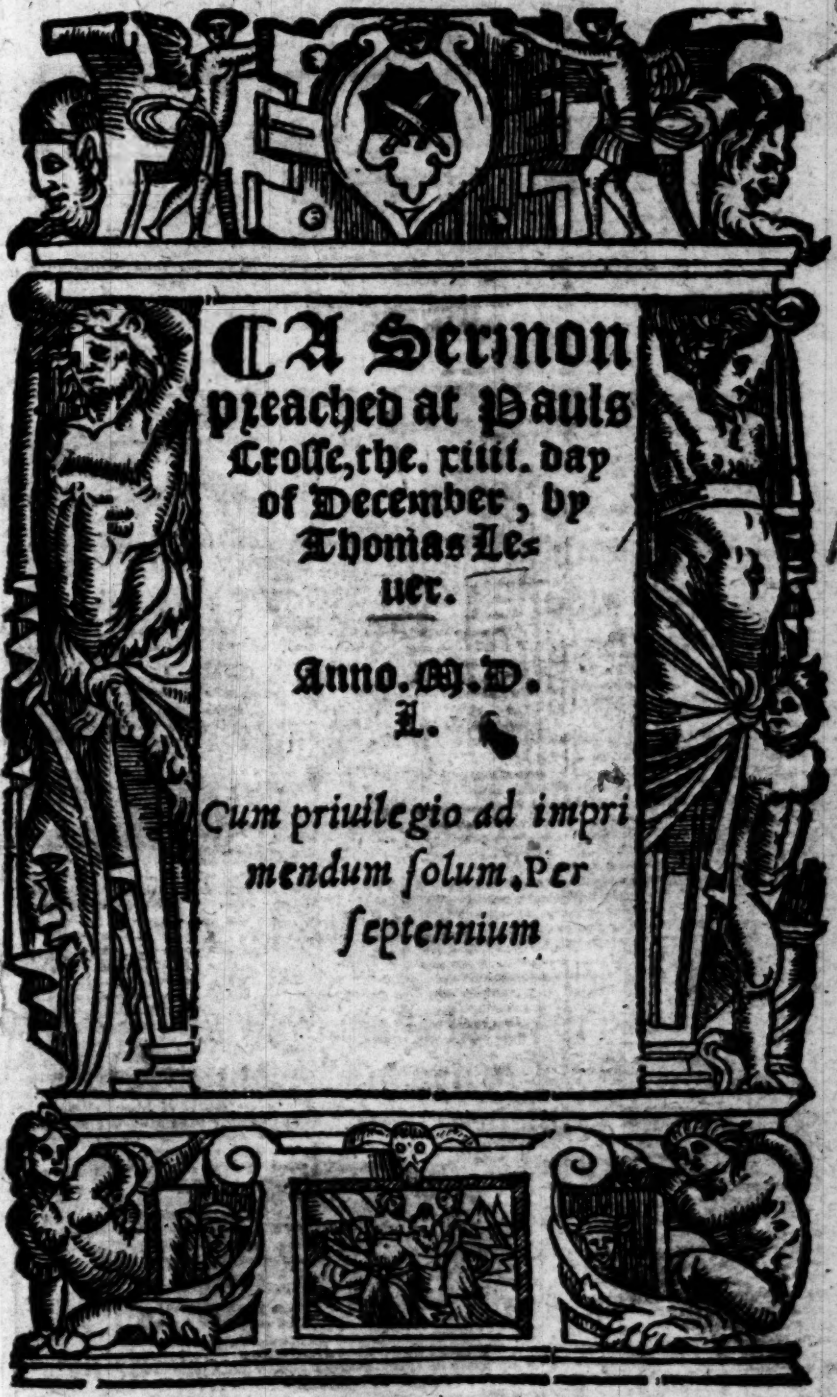
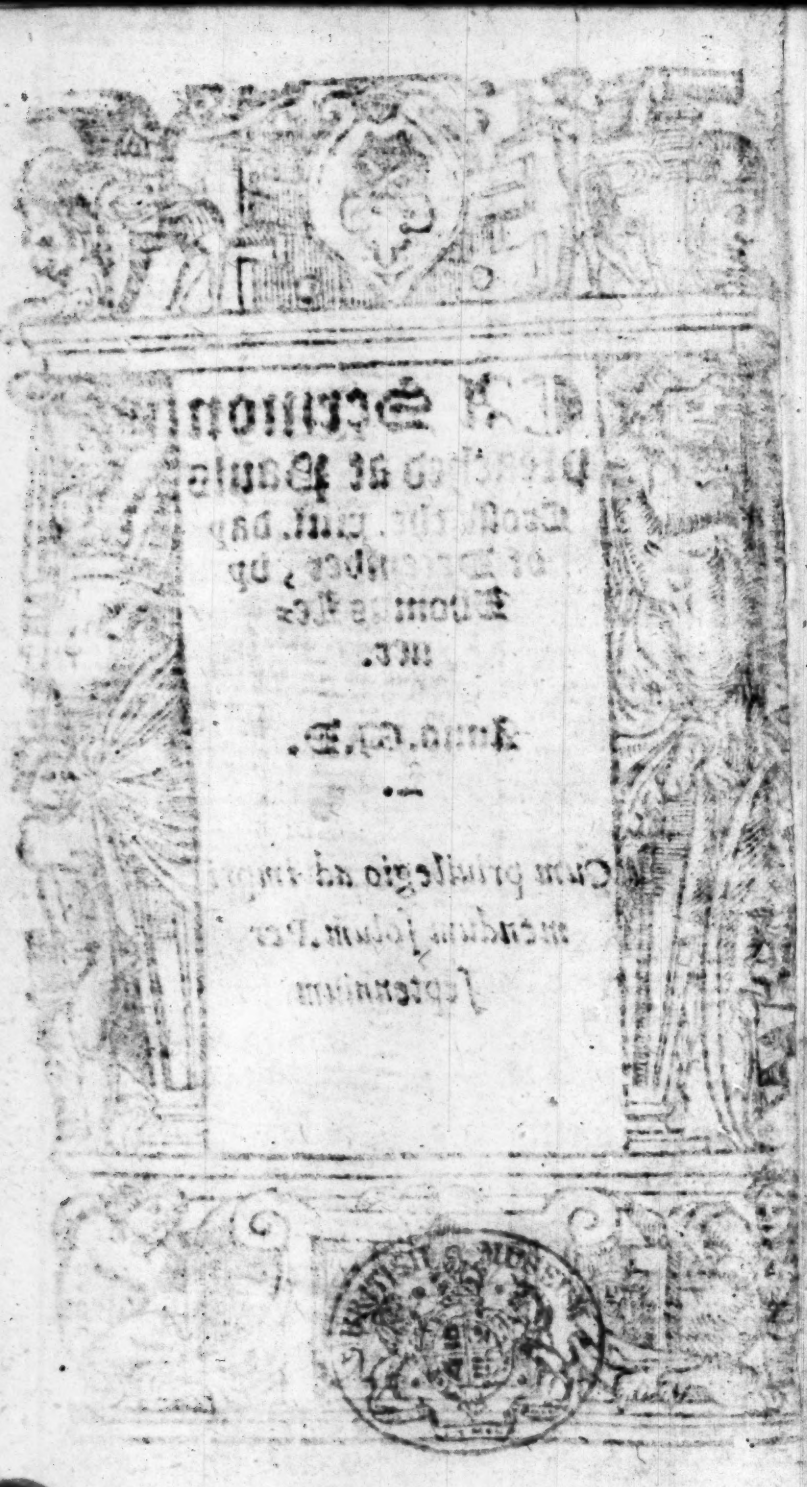


A Sermon preached at Pauls Crosse, the. xiiii. day of December, by Thomas Leuer.

Anno. M. D. L.

Cum priuilegio ad imprimendum solum. Per septennium



¶ Unto the right honorable Lordes, and others of the Kynges Magestie hys priuye Counsell, Thomas Leauer wysheth increase of Grace and godly honoure.

Mercy, grace, and peace from God the father almyghty, vnto your honours, wyth my moste humble and reuerente comendacions.

The enemye of God and man alwayes seking lyke a rorynge lion whome he may deuoure, is much at all tymes, but then especially to be taken hede vnto, when as he hym self beyng transformed into the aungell of lyght, doth cloke the ministers of hys mischiefe in a pretensed shew of godlines and vertue, so that ther by they be suffered of al men, and mayntened of many men, to worcke and bryng vnto passe a deuilish disorder, and shamefull dishonestye in a Christen commen wealth.

Wherefore, seyng that in thys realme

preachers, officers, marchauntes, craftsmē, labourers, and such lyke, be displaced of their roumes, and dysapoynted of theyr lyuinges by those whych through a pretensed name, & outward apperance, seme to be necessary and profytable ministers in a common wealthe, (howbeit in theyr owne doynges may be euidently tryed and knowen for to be spoylers and disturbers of any common welth) surely you of the kynges most honourable counsell, beyng the chefe maiestrats and rulers in this realme, had nede to be ware, circumspect and diligent, lest that Sathan banyshyng al faithful Christians, whych should and wold prouyde to helpe one an other, do fyl this realme ful of craftyp flatterers, whych can and wyll decepue, beggle, and spoyle one another.

Truly ther be no men moze against Christ, then those which by profession of Christen relygyon, and bearyng of a Christen name, doo rob Christ of hys honor, & Christes ministers of theyr liuyngs: nor none moze parilous enemies vnto the kings maiesty, and vnto this realme, thē those whyche haue the names of Englishmen, and the kyngs subiects wyth ỹ condicions & maners of enemies, & traitors.

Most gracious good lordes and maisters, for your reuerent loue towardes God, and

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the kyng, for your charitable pytye of myse-rable spoiled people, and for the necessary re-garde of your owne honours, and the state of thys realme, se and consyder how that ambi-cious couetous men, do bye and sel, take and abuse personages, prebendes, offices, fees, marchaundyse, fermes, landes, and goodes, so that prowlyng for them selues, they be nei-ther afrayde, nor ashamed to spoile thys real-me of preachyng of Gods gospel, of iustyce and equitie, of cheape and plenty, and of eue-ry thynge that should saue, kepe, or profytte a commune wealthe.

Wherfore most gracious good lordes, and maysters, for the tender mercies of God in our Sauiour Jesus Christ, take hede that neyther seruaunte, nor frende, retayner, nor your selues do decepue you wyth flatterye.

For seynge that ambicious couetous men do take, kepe, and enioye the roumes and ly-uynges of euerye mannes vocacion, bothe you and we be in farre more daunger, then yf blockehouses and bulwarkes made and kepte of the kynges faythful subiectes for the sauegarde of thys realme, were taken and abused of suche Scottes or frenchemen, as makyng spoyle for theyr owne profit, would not spare to dystroye thys realme.

There is very many rowmes and lyuynges, belongynge both vnto the ecclesiastical myniſterye, and also vnto cyuyll policye, in the whyche be no faythfull subiectes, godlye diligente ministers and officers, whiche by doynge of theyr duties, doo saue, kepe and comforte the people: but couetous Idolatours, whych neglectyng theyr dutyes, and takynge commodities, doo disorder, spoyle and dystroye the people.

Yuerlye if there be any men that goo aboute to perswade the Kynges Magestye, or you of hys honourable Councell, that thinges in thys realme for the moste parte be honourablye, godlye, or charytablye reformed, they be but flaterers.

For papistry is not banyshed out of Englande by pure religion, but ouerrunne, suppressed and kepte vnder within thys realme by couetous ambicion. Papistrye abused many thynges, couetousnes hath dystroyed more: papistry is superstycion, couetousnes is Idolatry. Papistrye afore tyme dyd obscure the Kinges honour, and abuse the wealth of this realme, couetousnes at thys tyme doth more abuse and decaye theym bothe, makynge the kynge bare, the people poore, and the realme miserable.

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The kynges procedynges to be red in his lawes, statutes, and Iniunccions be good & godly: but to be sene and knowen in the dedes and practises of his officers, seruauntes, and subiectes, be vngodly, shameful, wicked. For in theyr doynges appeareth no retournynge from euil vnto good, by a godly reformaciō: but a procedyng from euyl vnto worse, by an vncharitable spoyle, & deuyllyshe destrucciō.

Landes aud goodes be spoyled: prouysyon made for learning and pouerty, is destroied. Ye knowe in whose handes thys ryche spoyle remaineth, then cā ye not be ignoraunt by whose meanes the wealth of this realme is spoyled and decayed.

If ye wyll haue a godlye reformacion effectuouslye to procede, truste not the seruauntes of Mammon, ennemyes vnto God, and traitoures vnto the kynge, and spoylers of the people, wyth the settyng forthe of your godlye lawes, statutes and ordynaunces, which be most contrary vnto theyr couetous myndes, and wycked dedes.

Theyr myndes are alwayes euyll, and theyr dedes be well knowen, when as you geue frelye, or suffer theym by brybrye to by vnto theim selues authorytye: for then, being trusted to make better prouision for the pore,

to erect no Grammer schooles, to encrease & augment the vnpuersities, and to se the people taught louyngly, to reuerence, serue, and obey God, the kyng, and you: they take prouision from the poore, they sell awaye Grāmer scoles, they decai the vniuersities, and they vse suche practises, as maketh God to be vnknowen, the kynge vnobeyed, & you suspected, hated, and enuyed of the people.

Take these false flatterers whyche haue enryched them selues, makynge the kynge bare, and the people poore, restore theyr landes and goodes vnto the kynge, theyr rowmes and offyces vnto faythfull and true officers and ministers: and then shal the kyng be enryched, the realme vnspoyled, and the people delyuered from myserable captiuitie vnder cruel extorcioners, vnto an honest libertye vnder Godlye gouernoures, whyche shall so dyspose the hartes and myndes of all people, that they wyllyngly shall be readye, not onlye to serue the markettes wyth corne, but also to serue God and the kynge wyth landes and gooddes, bodyes and lyues, when and where so euer you shal commaunde it.

Marueil not thoughe a faythful hearte, wyth humble obedyence and reuerente loue

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towardes the kynges Maiestye, and you of
hys honourable Godly counsel, do barst and
poure foorthe a lamentable complaynte of
greuous sorrowe conceyued in seeynge the
king shamefully beggled, you sore dishonored,
& the wealthe of thys realme vtterly spoyled.
ffor menne dooe bye offyces vnto them
selues, and landes from the kynge: and by
the onlye spoyle that is made in common of-
fyces and vpon the kynges landes, bothe
these bargeyns be payed for, and furthermore
all such bargeyners wonderfullye enryched.
O mercyfull Lorde, what a griefe is it
vnto a faythfull harte, hauinge iust occasyon
to suspecte, that you lacke faythful counsell
to aduertyse you of the gracious worksynge
of the Lorde beynge God, and of the freple
fantes of poure selues beynge menne, in all
poure doynges: for Gods grace woorkynge
in you, causeth you to dooe honourable and
Godlye seruyce to God, the kynge, and the
common wealthe, when as ye cause an
vngodly byshop to be deposed. And yet shall
god, the king, and the people be greuously of-
fended, and poure honors and sowles so ar in-
daungered, yf a bishops landes or goodes be
deuyded amongst you that be godlye magys-
trates to punysh euyl doers, as Christes cote

was

was deuyded amongest wycked soldyers, which dyd cruelly torment a righteous person.

Alas most gracious reuerente Lordes and maysters, if ye vse the scruple, or hear the aduyse of false crafty flatterers, ye shall therewyth be so blynded that ye cannepther perceyue by your selues, nor beleue when as ye be playnely and faythfully tolde, that manye of your owne doynges, commyng of mans frayltye, do tend muche vnto the displeasure of God, dyshonour of the kynge, and dyscredyt of your selues, beyng moste contrarye to that reuerent zele and faythful loue towards God, the kyng, and the cōmen wealth, which zele and loue god of hys goodnes hath graffed in your hartes, and the deuyll by mannes frayl dedes couered in sylence or colored with prayse of flatterers, laboreth to deface, peruert and destroye.

As God whyche searcheth the secretes of mans hart, doth beare me recorde, I do suppose, and thynke that you dooe so louyng lye drede God, reuerence the kyng, and regarde this realme, & your owne honors, that beyng charged wyth the ouersight and prouision of castels, holdes, and fortes, made and kept for the safegarde of thys realme, ye coulde not wyttyngly be hyred to sell one of them vnto

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the kynges ennemyes, for al the treasures in the world. And yet beyng craftely decepued with flattery, ye vse a daungerous practyse in very many of them.

ffor ther be some of them sclenderly assaulted at certayne tymes of feble ennemyes: and other continuallye besieged eyther with open force or craftye conueyaunce of fearce, cruel, and perylous enemies. And now crafty flatterers whych haue once serued for theyr wages in tyme and place of the sclender assaute, doo afterwardes require and perswade you for that seruyse to gene them the spoyle of other holdes remaynyng continuallye in more daunger. Truly ffrenchmen and Scottes be but feble ennemyes, and at certayne tymes do sclenderly assalt castels, towers, and such maner of holdes: The deuyl seking syke a roryng Lyon, whom he may deuoure, nyght & day, wynter and sommer, with a wonderful force of wycked spirites, doth euer besyege bysshopryckes, shyres, townes, and parisshes.

If these places be not wel furnisshed with stout and true soldiers of bothe the sortes (I meane both officers in ciuyle policye, and also Prelates in Ecclesiasticall ministery) or if those souldyers be vnprouided of necessary lyuynges and dewe wages, then must the peo-

ple

plenedes perysshe and be destroyed for theyr owne synnes, and the bloud of theyr bodyes and soules requyred at your handes, whyche be charged and trusted of both God, and the king to prouyde souldiers to those places, and also wages and lyuinges to mayntayne those soldyers continually.

How be it now many personages, benefyces, offyces, and fees be sold vnto couetous bybers for money, whych seke nothyng but the vantage of extorcion, robbry and spoyle, and fewe of them be freely giuen vnto faythful ministers & officers for their wourthynes, whych could and would by diligent doynge of their dutie, gouerne, instruct and cherysshe goddes people, the kynges subiectes.

And therefore nowe the most part of men lackyng teachers & rulers, do without griefe of conscience, or feare of punishment, abuse euery thynge vnto the ruine and destruccion, whyche God hath ordayned vnto the vpholdyng & increase of a christiã commune welth.

As for example, now byyng and sellyng is not vsed as a prouision for good cheape and great plenty, but made the most occasyon of dearth and scarsitie. Wealth and wyt be not ryghtly vsed vnto a common comfortable profyt, but shamefully abused vnto a wycked pri

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uate gayne. Many offyces with authoritie be not duely disposed vnto faithful worthy men nor to dooe good vnto other, but vnlawfullye bought and solde amongest couetous, ambicious men, to get gaynes vnto theim selues. So this realme is spoyled, the kynge is made bare, & his faithful true subiectes be many of thē very poore: but crafti deceiuers, couetous Extorcioners, brybynge offycers, and suche false flatterers be wonderous rich & welthy.

These Flatterers be wonders perilous felowes, hauynge two faces vnder one hoode. For they beare a face and shew towardes the people, as though by Commyssion and commaundement from you, there must bee more required and taken of the people thē euer you dyd meane or thynke: And towardes you thei shewe another face semyng that so much can not be founde in anye mennes hādes as must needes bee procured; but that therefore the kynges landes must nedes be solde, whyche thei are redye to by for their owne auantage, wyth those goodes whyche they them selues haue in theyr owne handes, or rather wyth the spoyle whych they intend to make vpon those landes. These subiects that be not ashamed to procure vnto them selues such riches, that they maye be biers, and vnto theyr leige

Lord

Lorde and kyng suche nede, that he muste be a seller of his landes. These be in deede seruaũtes vnto Mammon, enemies vnto god, traitores vnto the king, and disturbers of a common welth turning all your godly, wise, and charitable deuyces for necessary prouysyon, vnto deuylish deceytes, for to cause & mayntayne vncharitable spoyles. And suredly whẽ as occasions do serue for any men to practise theyr pleasures, manye men of al sortes, and of the lowest sort, the most part do shew themselues the worst infected wyth thys impyety, treason, and rebellyon, the greuousnes and daunger of the whyche wyth occasyons and meanes how to auoyd the same, I preaching at Paules Crosse the. xiiii. day of December last past, dyd there openly declare vnto mine audience. And as I did then preach that Sermon as an exhortacion to moue the people, by the acknowledgyng, lamentyng and amẽdynge theyr owne fautes, to deserue and receyue the pardon of mercy offered vnto them of both god and the kyng, in thys longe pacient sufferaunce, so do I nowe here offer vnto your honors, that same Sermõ as an earnest complaynte, to procure of you that be Gods offycers, spedyly correccion for them that refuse to heare, regarde, and obey Gods word,

Be not dyscouraged in thys matter, wyth your owne freylty beyng greate, or wyth the number of offenders, beyng manye. For it is not your worthynes, but Goddes grace, that hath placed you in hygh authority, and in the same aucthoritye not your owne powers and polycy, but the myght and wisdome of God, shal so strengthen and confyrme you, that yf ye wyll be dyltgent, ye shall be made able to delyuer Gods people, the kynges subiectes, oute of the handes of suche as be Gods and the kynges en nemyes.

I beseche the almyghtye God indue you wyth grace, that begynnyng wythyoure selues, ye may spedely procede vnto the necessary and godly correccion of other mens fautes, so that ye maye be establyshed in youre rowmes, and increased in honor, to serue god & the kynge, prouiding for hys real me in holines & righteousnes al ẏ daies of yourlynes.

By me humbly subiect and faithful obedient vnto your honors, Thomas Lener.

¶ The grace of the holy goste, procedyng from God the father, by the intercession and meane of Iesu Christ, so prepare your hertes, and open my mouth, that I maye declare, and shewe, and that you maye heare, vnderstand, remember, and practise in your liuyng, his liuely word as may be most to his honour and glory and to your soules health and comfort.

You Citizens of London, & all other that be here present, marke, note, and remember what ye heare of me this day: for yf I shall say or speake any thynge that is euyll, you must beare recorde against me of that euyl. But if I do preache well and truelye, then you shall vnderstande and knowe your selues to be in great daũger of hay-

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nous treason towards god & the kinges maiesty of this realme, which be by you spoyled, and robbed: god of his glory, the kyng of hys honoure, and the realme of hys wealth. Howbeit the mercyfull goodnes of bothe god and the kyng hath sent me hyther thys daye, to proclame a generall pardon, intendynge thereby to fry out and saue theim that haue offended by symple ignorannce, because the force of theyr myghty power is nowe readye and commynge vtterly to destroye all other that cõtinue in wylfull stoberines & rebellyous treason. Wherefore afore the readynge of my commyssion, I wyll declare that piece of scriptur whyche appoynted to be red in the churche thys daye, wyll certyfye you that god by hys scriptures hath shewed the kynge, who be hys faythfull seruauntes, and who be hys ennemyes. Thys scripture is wrytten

in ỹ.iiii. Chapter of the firste epistle of. S. Paule vnto the Corinthians. *Sic nos estimet homo ut ministros christi, et dispensatores ministrorum dei. &c.*

Filioli mei quos iterum parturio. Aldeit I vse not scrupulouslye the same termes, yet conuenyently folowyng the maner and phrase of scrypture, I say vnto you as Paule wryteth vnto the Galathyans: My deare chyldrē of whom I trauell in brythe agayne vntyll Chryste be facyoned in you, I would I now beyng wyth you myght chaūge my voyce, whych heretofore I haue vsed: declarynge by the worde of God, that you here in England whych wyll receyue no mercye, shall feele sore vengeaunce, which wyll uot be saued, shalbe destroyd. Thys voyce vsed here afore of me, nowe wold I fayne chaunge. For nowe αποϱὸνμαἰεννμιν I doute I am paste hope and allmooste in vtter dyspayre of you. Tell me

you

you that thzoughe couetousnes de-
syze the ryches and wealthe of thys
wozld. Haue ye not heard how that
he whych wolde be a frend vnto the
wozld is made an enemy vnto God,
doethe not Paule teache that cou-
tousnes is the roote of all euyl? Is it
not wzytten that couetousnes is I-
dolatry? Haue ye not red in the pzo-
phet Ezechiel howe that he whyche
kepeth his Idolles, meanyng cou-
tousnesse in hys hert and commeth
to heat gods wozd, doth therby pzo
uoke gods vengeaunce to hys vtter
destruccion. Paule sayth and testify
eth that euery man whiche is circum-
cysed, hath no pzofyt by Chzyste, is
gone quite from Chzist, is fallen frō
grace. I saye and testifye vnto you
in the wozd of the Lozde, ỹ so many
of you as be couetous, haue no pzo-
fit by the pzeachyng of gods wozd.
the mynistracion of hys sacraments

and the settyng forth of pure religi-
on wythin the realme: no ye be clene
from God framyng your selues vn-
to the fassion of thys worlde, ye can
bryngе forth no good frutes of cha-
ritable worckes nourishyng the rote
of all euyll in youre hartes, ye must
nedes prouoke the wrath & indigna-
cion of god to your vtter destrucion,
whan as ye kepe the ydoll of couе-
tousnes styll in youre myndes to be
honoured and serued in all your do-
ynges, and yet pretend a zele and loue
vnto the religion of Chryst in your
worckes and sayinges. I would
fayne haue had iust occasion to haue
spoken at thys tyme suche thynges
as myght haue bene comfortable
and pleasaunt for you to heare.

But I muste needes shewe the
causes of gods wrath & indignacion
kyndled agaynste vs, least that
these plages should be ascribed vn-
to the word and religion of Chryst

set

set foorthe amongest vs, whyche be procured by the wickednes of theym that seruyng couetous Mammon, haue forsaken, offended, and slaundered both Christ, & Christes word and religion. No man can serue two maisters, whye then dooe ye pretend that ye be the seruauntes of Christ, seynge that ye will not forsake the seruyce of wycked Mammon: yf ye be ashamed to be named, and afrayd to continue the wycked seruauntes of wycked mammon. now shew and proue by youre ordinarye callyng, faythfull dealyng, and godly iudgement accordyng to thys example of Paule playnly paynted & set forthe in thys epistle vnto the Corinthiās, that ye be Christes mynysters, the seruauntes & disposers of gods mysteries & treasures: for Paule shewyng hym selfe as a good example of Christes seruants, sayth: *sic nos existimet homo, ut ministros Christi. &c.* So

let a man esteme vs, as the mynisters of Chryst, & the dysposers of the secretes of god. No man can come vnto Christe Jesu to be hys mynister, except he be drawen of the father. The father draweth not by force violētlye them that be stuborne and frowarde, but by loue thē that be gētyll, & come wyllyngly. For when the father sheweth in Chryste forgeuenes of synnes, grace of amendement. iustificacion, and euerlastyng lyfe, thē those that make fast theim selues wyth the bande of loue by desyre of the same be drawen vnto Chryst. As contrary wyse when the deuyll sheweth in fleshlye lustes and worldly vanytyes, manye voluptuous pleasures, then they that there wyth be entangled and delyted be drawen of the temptour away from Chryst. Take hede therfore how ye haue entred into religion, professed chryste and receyued the gospell. For if ye be

drawen

drawen by loue of mercy, grace and ryghteousnes, ye come vnto Chryst: But by the despyte of ryches, welth, & voluptuousnes, men be drawen and tyled away from Chryste.

Ye therfore that by the profession of Chryst, the zele of hys worde, the fauoure of the gospell, seeketh couetous gayne, or a carnal liberty, surely he is a seruaunt of Mammon, enemy vnto Chryste, and a sclaunderer of the gospel. For he that wyll be the seruaunt of Chryste, must folow the example of Chryst. He that wyll folowe Chryst in example of lyuyng, he muste forsake hymselfe, take hys crosse vpō hys backe dayly & folow Chryst. So Christes seruaūt shalbe deliuered frō the bondage of synne, & he maye freely & wyllyngly contemnyng ỹ vanities of the worlde, & mortifying ỹ lustes of ỹ flesh, serue chryst in bearyng the crosse of paynful diligēce, to do the duty of his vocacion.

But all thoſe that delyte in a carnall libertye, or ſeeke vnlawfull geynes, althoughe they be named Chriſtians and fauourers of the goſpell, yet be they in dede not mynſters of Chriſt, but ennemyes vnto Chriſte: not louers of the Goſpell but ſclaunderers of the Goſpell, not iuſtyfied by liuelye faythe to be of that ryghteouſe ſorte for whoſe ſakes GOD ſpareth and fauoureth a common wealthe, but decerued wyth a dead fayth to be of that vngodlye ſorte, for whoſe cauſe God plageth and deſtroyeth many a common welth. And nowe vndoutedly be we in greate miſeries and daunger of deſtruccion, for that we haue many that be hearers, readers, and talkers of Gods worde, and fewe or none that do walke and lyue accordyng to gods worde: we ought truly to eſteme and take theym onlye to be mynyſters of Chriſte wyche for

the

the loue of mercy, grace, and rygh-
tuousnes shewed of the father vnto
theim in Christ, do kyll the lustes of
theyr owne flesshe, dyspyse the vany-
tyes of the whole worlde, and forsa-
kyng theyr own pleasures and com-
modities do take the crosse of payn-
full diligence and walke after Christ
in doynge of theyr dutyes.

All other that haue the name and
profession of Christ without liuyng
and conuersaciō accordynge thereto,
be fayned brethren, in feastes wyth
Christen men to take parte of theyr
good chere, vnclene spots amongest
honest cōpany, feedyng theim selues
without feare of god, clouds wout
any moisture of gods grace, tossed
aboute wyth contrarye wyndes of
straūge doctryne, trees passyng som-
mer tyme wout any frutes of good
workes, twyse dead without felynge
the corrupcion of synne, or lokynge
to be grafted in the stocke of grace,

yea

yea rooted vp from amõgest ỹ vynes of the Lord, wilde waues of the sea frothyng forth vnshamefast brags, & wandryng starres without cõstancie in iudgement & opiniõ vnto whõ the dungeon of darknes is ordeyned for euerlastyng dampnacion.

What maruell is it thẽ thoughe the vengeaunce of God be poured forth amongs thẽ of such iniquitie, yea & most habundãtly when as hys word playnely preached, is of theym moste wickedly abused & shamefully slandered, whych say: Lorde, Lorde, and do not as they be commaũded of the Lord. Wherfore let vs say: *Non nobis domine, non nobis.* Not vnto vs o Lord, not vnto vs, but vnto thy name geue glorye, not for that we by oure dedes haue deserued, but ỹ thy name O Chryste amongst vs christians may be honored, pardon our fauts, amende our liues, and indue vs with grace, that the lyghte of oure good

wor-

workes afore men vpon the earthe, maye cause thee to be glorifyed O Lorde in heauen. Dearlye beloued in Christe for the tender mercyes of god, whē as ye se carnall gospellers, couetous idolaters, greuyng youre consciences, slaunderynge Christes religion, and damnynge theyr owne soules, do not of malyce contempne disdayne and renyle thē, but of charitable pitye, lamēt, sorow, and pray for theim, whyche blynded wyth ygnorauncе know not theim selues, deceyued wyth the deuyll, be drawen from Christe, comforte and saluacion, vnto euerlastynge deathe and damnacion. Say and pray for them: O lorde suffer not the enemye thus to lede into captiuitye oure felowes thy seruauntes, oure brethren thy chyldren, O Christ restore vnto liberty thē that ÿ hast redemed wythe thy precious blud, so ÿ we may altogether drawē of ÿ father, receyued of

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the sonne, and gided of the holy gost, be ministers of Chryst in libertye of the gospell, delyuered from synne frelye to delyte and take pleasure in a godly conuersacion all the dayes of our lyfe. Nowe let vs after thys takynge of the myniſterye of Chryſte, wyich perteineth generally vnto all christians, speake of the dyspolers of Gods mysteryes, wherin we maye cõsider seuerally euery mãs vocaciõ.

Paule dyd dyspose the secretes of God by the preachynge of the Gospell, whych was euer secretly hydde from the wyttye, wyse, and learned in the worlde. Other men in other vocacions must dyspose other treasures of God by other meanes. As the magistrate by authorytye muste dyspose the punyshmente of vyce, & the mayntenaunce of vertue. The rych man by liberalytye, must dyspose relefe and comforte vnto the poore and nedye. The Marchaunte

chaunt by byinge and sellynge, and the craftes man by hys occupacion, muste prouyde vnto the common wealthe of necessarye wares, sufficiente plentye. The landelorde by lettyng of fermes must dyspose vnto the tenants necessary lands, and houses of an indifferent rente. The housbandmē by tyllyng of the grou̅d and keppyng of cattel, must dyspose vnto theyr landlordes, dew rentes, and vnto them selues & other, both corne, and other vytals. So ruerye man by doynge of hys dutye muste dyspose vnto other that commodytye and benefyte, whiche is cōmitted of god vnto theym to be dysposed vnto other, by the faythful and diligent doyng of theyr duryes.

The treasures of the Lord be vnmesurable, his hart is lyberall, ther can be therefore no lacke amonges hys people, yf hys stewards vnto whom the dysposing of hys gyftes be commyt-

mitted, be true and faythfull. Thys therfore saythe Paule, is requyred in a steward, ẏ he be faythfull. Who thynke ye, sayth Christ, is a faythefull and a wyse stewarde whom the Lorde setteth ouer hys householde to geue theim a due measure of the wheate of necessaryes in tyme conuenyente? Blessed is that seruaunte whom the Lorde when he commeth, shall fynde so doyng: verelye I saye vnto you that he wyl make him lord of all that euer he hath. Beholde the faythfulnes of the Lordes steward consysteth in dylygente prouydynge and mynistrynge vnto the Lordes famylye anye suche thynges as bee necessary. The reward of such faythfulnes is to be put in trust wyth all that his Lord & master hath. Then who can delyre a better master then the Lorde God or a hygher roume then a stewardshyppe in the house of Christ, or a greater reward then to

haue

haue all the treaſures of God whych be an hundred folde paſſynge anye mans deſcrypng here, and farther more euerlaſtyng lyfe. O that men wold conſyder the goodnes of God, the worthines of their offices, the co-fortable felowſhyp of the houſhold of Chriſt, and the ioyfull rewarde of the croune of glory, and ſo be fayth-full ſtewardes and dyſpoſers of the manyfold gyftes of God: And not be-ing bleared and blynded wyth couet-ouſneſſe, deſerue to be cut of frome the company of chriſtians, & to haue their portion with hypocrits, wher-as ſhalbe waylyng and gnaſhing of teeth. For that ꝑ gredy worme gna-wyng the conſcience neuer dyeth, and the flamynge fyre of vntollerable vengeaunce ſhalbe neuer quenched.

O brethren, God hath geuen great plentye, and we in Englande fynde greate lacke: therfore the ſtu-wards of God be vnfeythfull. Who

be

be gods stewardes: They that haue gods gyftes. Suerly no man hath all the gyfts of God, and euery man hath some gyfts of God. Then if all thynges be lackyng, yet can no one man deserue all the blame, but euery man shall be found fauty for that which is amysse, for lack of his duty.

Do ye perceyue that the laytie is eyther altogether ygnoraunte and blynd, or els hauyng knowledge to speake fayer, hath no learnynge to do well: Then surelye the cleargye hath not ben faythfull in preachyng of gods word earnestly, in seson and out of season to reproue, beseech and blame, in all pacience and token, or dyscyplyne. Do ye see the cleargye hath not wherwithall to mayntayne learnyng, to relieue the poore, to kepe hospytalytye, and too fynde theym selues: Then trewly hath not the laytye sufficientlye prouyded that they whyche preache the Gospell, should lyue

lyue on the Gospell, and that they whyche sowe spirituall treasures, myght repe corporall necessaryes. Do ye se ỹ they which be in authoritye haue not ben regarded and obediently serued: Then ỹ common people haue not done theyr dutyes, dysobeying any man placed in authority by gods ordynaunce. Do ye se the people haue hadde iniuries and yet their cõplaintes neglygentlye heard and lõg delayed: then haue the higher powers omytted ryghteousnes and iudgement, whiche wyl be required at theyr handes of the Lord.

Do ye se that in all maner of thinges ther is some lack of that whyche is very necessarye: Then be ye sure that all maner of men do leaue or mysuse some parte of theyr dutye.

Quis potest dicere: mundum est cor meum, purus sum a peccato.

No manne canne say: my hert is

cleane, I am pure wythout faultes. Therefore synge that we be all gyltye, Lette vs not enuye, grudge, or dysdayne one an others faultes, but euery one acknowledge, lament, and mende hys owne faultes.

Do not triumphe and be glad when ye perceyue that other mens faultes be noted or rebuked, but be moofte certayne and suer, that excepte ye fyrste repente and amende, ye shall euerye one be lykewyse serued. If ye haue not those same faultes wherein ye heare by the preacher noted & rebuked, yet yf you take pleasure and be glad to heare other mens enuys, be sure that euen that pleasure takyng is a faute, whyche God hateth and wyll punysh.

Therefore when ye heare anye mannes faultes spoken of, be sorye for them, and take hede to your selues: so shall you thereby gette good

and

and they haue no harme. If ye so do at thys tyme, I may the more boldely examyne and trye the faythfulnes of some stewardes and disposers of Gods gyftes.

And for the better tryall & assurance of theyr fydelytie I note two thynges to be requyred: fyrste that a stewarde or disposer be, *Quem constituit dominus*, whom the Lord assigneth and maketh: and secondarily, *Vt det cibum in tempore*, that he vse to fede and cherysche, and not to deuoure and hurte theim of the lordes familye. For the fyrste parte it is to be noted, that euery man in the tyme of hys admyssion, when he shall be put into hys office, is set on the hyll of consyderacion and aduysement: where as the Lorde Chryst to those whyche he admitteth, sheweth that the harueste is greate, the labourers be fewe, greate paynes muste be taken that muche

good maye be done: vyle rebukes & greuous afflictions here to be ſuffered, be the ſygnes & tokens of great rewardes in heauen for theym prepared. The ennemy of Chriſt Satã vnto thoſe whych he would deceyue ſheweth all the glory of the worlde, promyſyng to geue it a rewarde preſently vnto all thē that wyl worſchyp hym fallyng downe at hys feete, in flattery, crafte, and iniquitye.

Chriſte the Lorde indueth wyth wyll and habilytye to take paynes to do good, thoſe whych he bryngeth in at the doze to be ſchepherdes of the folde and ſtewardes of the houſe: the deuyll the ennemy of Chryſt cloketh in ſchepe ſkynnes of ſolemne titles to gette gaynes, thoſe whyche he conueyeth not in at the doze, but ouer an other waye to dyſtroye the flocke, and robbe the houſe.

Therfore yf thy roume be benefyce

pre-

prebende, office or authority in a christen comminalty within Gods house, and yf thou be brought in at the dooze of ordynarye and lawfull callynge, by paynefull dyligence to do good, thou mayest be a kaythfull stewarde in that place: but yf thou be broughte in ouer and besydes all ordinarye and lawfull callynge, by couetous ambycyon to get gaynes, then must thou nedes be a theke and robber: for Christe whyche so sayth can be no lyer. I meane yf thou by money or kryndshyp haue boughte eyther benefyce or office, thou canst not be of Christes institution, but of the Dyuylles intrusion, not a fayethfull dysposer, but a theuysh extorcioner of Gods gyfts. For Christ sayth playnely that he whyche entereth not in at the dooze, but clymeth ouer an other way, is a theke and a

robber, and the theefe cõmeth not but to steale, murther, and to destroy. The doore whyche is Christe hym selfe, can neuer be entred in at by eyther frendshyp or money.

Sum peraduẽture wyl be offended not because I speake against the byinge of benefices, whyche be spirituall charges, but for that I also include the byeing and sellynge of offices, whych as they saye, be temporall promocions. As for benefyces ye knowe so well, that I neede not to stand about the declaracion or profit in theym.

No, I am sure that ye perceyue howe that through the abuse of one benefyce, the Deuyll ofte tymes is sure to haue many soules.

Fyrste the patron for hys presentacion, then the Bysshoppe for admission, the person for hys vnwor-

thynes

chynesse and a greate manye of the
parysshe that be lost for lacke of a
good Persons dutye.
But now as concernyng the byynge
of offyces, to come thereby vnto the
roume of an auditour, Surueiour
Chauncellour, or anye suche lyke,
surelye no man wyll attempt it, but
he whyche is so couetouse and am-
bycyouse that he dooeth neyther
dread God nor loue man. Wherof
cõmeth the byynge of offyces but of
couetousnesse howe then canne that
be a good fruyte whyche spryngeth
oute of the roote of all euyll? Is not
euerye Chrysten common wealthe
the folde of Christes shepe, the house
of hys kamplye? be not then all offy-
cers in a Christen common wealthe
named by Goddes woorde shepphe-
rdes of the fold, and stewardes of
the kamplye of Chryste? O Lorde
what shall wee then saye to excuse

theim that by and sel offyces wythyn England? Shall we say those offyces be no roumes and places ordeyned of God for hys faythefull stewardes, therein to dyspose hys treasures and benefytes? or that the vile slaues of wycked Mãmon for theyr bribery may lawfully be promoted vnto those roumes whyche be ordeyned of God to hys holy seruauntes for theyr fydelytye? If we saye that the offyces be not meete for Gods seruauntes, then we confes that the offycers whyche be in theim be gods ennemyes. If we saye that they be ordeyned for the fayethfull seruauntes of God, how can we thynke that they maye be bought vnto the bribynge seruauntes of wycked mammon? Lette vs not seeke excuses to cloke synne, no let euerye manne be knowen to be a lyer and specyallye, they that say: One manne can serue

two

twoo maysters, Mammon in ge-
nynge or takynge of brybes, and
GOD in faythfull dooynge of
duty. Let God be iustifyed when ye
fynde hys worde true, whyche plain-
ly affyrmeth that they whyche clyme
into a common offyce of Chrystes
fold by the help of Mammon in at
the wyndowe of bryberye, be theues
and robbers, commyng to steal, mur-
der and destroye.

O that no man in thys faute wer
gilty, then myght I be sure ẏ no mā
wold be offended. But & yf any man
be greued because hys sore is tou-
ched, let hym remember the sayinge
of the wyse man: *Meliora sunt uulnera di-
ligentis, quam fraudulenta oscula odientis:*
the woundes of the louer be better
then the deceytefull kysses of the ha-
ter. For the woundes whyche the
frinde openeth, be to hele olde sores:
and the dysceytfull kysses of the e-
nemyes

nemyes be to make newe woundes. I speake playnelye to open the wounde, to roote oute and heale the dysease of couetousnes, whyche wold be to the wounded and to euery man, comfort. They that by flattery do couet, kysse, and playster this deepe wounde, do seeke their owne gayne to the vtter dampnacyon of the wounded, and to good mennes greate griefe, yea and to the greate dysquyetinge of a commune welth: makynge no dyfference betwixt the Lordes seruauntes, and the Lords enemyes. For wythout dout, *Non est quem constituit dominus.*

He is none of the Lordes appoyntmente or admyssion, whyche entereth in to an offyce by brybyng, Monye, or flatterynge frendeshyp. Byinge of an offyce is an euydente token of vnfayethfulnes. He that

is

ge once knowen by that token and marke, shoulde be thrust out of the Lordes foulde, Ne *furetur, mactet, et perdat*, leaste that he robbe, kyll, and destroye. But nowe by the seconde note to try whether that the steward and dysposer of goddes treasures be faythfull or not, se whether that he be a feder or deuourer. He that feedeth, is faythfull: he that deuoureth, is vnfaythefull. What doeth he whyche is vnfaythefull? deuoure goddes shepe, Christen people, the kynges subiectes, A daungerous matter, whiche if it be spoken of, wyll procure dyspleasure: and yf be it not remedyed, wyll procure Goddes vengeaunce. Surelye brethren, I thyncke God woulde neuer haue caused me to haue meddeled wyth thys daungerous matter, but that he wyll geue me grace more pacyentlye to suffer the losse of myne owne

owne lyke, then the dammacyon of your soules.

For yf I lose my lyke here, I shall fynde it in heauen. But yf you be dampned, & I beynge a watcheman, and seinge your dampnacyon comming, do not geue warning, you shal be taken in youre owne synnes, and your bloude requyred at my hands. If I geue warnyng, and you take hede, gods indignacion shalbe appeased, and bothe we saued. Therefore I beynge a watcheman and by the lyghte of goddes worde spying that the abominacion of ydolatrous couetousnes hathe kyndled the indygnacyon of God, to consume and destroye the people of thys realme, doo crye out agaynst Englande by the voyce of the Prophete: *Abiecerunt legem domini*, they haue cast awaye the lawe of the lorde, euery one framyng hym selfe vnto the fashyon of thys

world: *eloquium sancti Israell blasphemauerunt.* They haue blasphemed the word of the holy one of Israell, by theyr abominable lyuyng. *Ideo incensus est furor domini in populum suum:* therefore is the indignacion of God kindled against his people. Therefore doth all runne at syxe and seuen, from euell vnto worse: therefore doeth goddes worde take no place to do good, but is vnthankefully refused, whyche causeth more harm. Is gods word receyued in Englande because it is playnlye preached and taughte, or refused and forsaken because it is not obeyed & folowed? Be we in better case then we haue ben afore tyme because papistry amongest vs is kept vnder, or els worse then euer we were because couetousnes raygneth at lybertye? That whych papystry abused, hath not couetousnes destroyd? is not papistry superstition, & couetousnes ydolatry

dolatrye? Then I besech you be not we well amended ẏ be come from abusyng to destroying, from superstition to idolatry? And hath not God geuen vnto vs at the bynyshyng of supersticion, comfortable plenty of his holy worde, and by the suppressyng of abbeyes excedynge aboundaunce of all maner of lãdes, ryches, and treasures? And nowe where is it all become? Surelye it is muche spent, wasted and lost by euyl officers, vnfaithful disposers, whiche be in dede deuourers. Se therefore howe ye haue offended god, begyled the kyng, spoyled the realme, and indaũgered your selues to be accused, condẽned, & suffer as most vyle haynous traytours to God, the kyng, & to ẏ cõmõ welth. Wherfore whyles ye haue tyme, before ye be condẽned, *Sacrificate sacrificium iustitie, & sperate in domino.* Offer a sacrifyce of ryghteousnes

uſnes, makig reſtitucīō of ȳ whych
e haue wrongfullye gotten: then
truſte in the Lord, and he wyll ſh w
rcy, prouydynge you pardon and
ſafegarde, vnto euerye mannes com-
forte. Here I nampynge no man, do
meane almoſt euery man: for euerye
mā hath ſome treaſures of the lords
to dyſpoſe, and none is ſo faythfull
that he maye be able to ſtande vnto
the tryall, entryng wyth the Lorde in
to iudgemente. Therefore I aduer-
tiſe both mynyſters of the clergye, of-
ficers in authoritye, and other peo-
ple of euerye degre, to acknoweledge
theyr faultes, and make reſtitucion
to ȳ vttermoſt of theyr powet. Firſt
vnto the clergy. I ſay: there is none
of you al hauing ſo much learninge,
wyt, and dylygence, as is poſſyble to
be in one man, that can do more then
one mans duty: why then do ye take
and keepe, ſome foure or fyue mens

ly-

lyuynges? I do not thyncke that e-
uery man is worthy blame that hath
a great lyuynge, nor to be prayed
that hath a litle lyuyng. For as God
hath geuen some more excellent gyf-
tes of learnynge, wytte and polycy,
so hathe he prouyded for the same
better lyuynge wyth hygher autho-
rity: howbeit no man may promot
hym selfe to procede from a mean
lyuyng vnto a better, *quia nemo sibi ſu-
met honorem*, for no man may prefer
hym selfe vnto honoure, *niſi qui a de-
uocatus eſt*, but he whyche for hys hy-
delytie in a lytle, is called of God t
be trusted wyth more. But it is no
a good reson to say that because a
honest man for hys fydelyty is cal-
led of God from the lesse vnto th
more, therefore a couetous man
throughe gredynes, maye kepe les
and take more, and so ioyne the
foure of them together to make fy-
uen

uers paryshes in dyuers shyres, all one mans lyuynge. The Prophete cryeth: *ue uobis qui coniungitis domum ad domum, & agrum agro copulatis.* Woo be vnto you that ioine house to house and knyt fyled vnto fylde. What reherseth he no more but houses and fyeldes? No, for ther was neuer such abominacion in the prophetes times as to ioyne paryshe to paryshe, prebend to benefyces, and Deanryes vnto knyghtes landes. I pray God that some of theim yf they be worthy men in wysdome, learnynge and iudgemente, may be promoted vnto worshyp roumes, & that those meaner lyuynges whiche they haue heaped together to fyll one purse, beynge so farr dystante in place and condicions that they can neuer bee well serued of one mannes dutye, may be deuyded and dysposed vnto meaner men:

whych beyng more fitte for these ly-
uynges, maye do more good wyth
theyn.

I heare some complayne and saye
that all thynges bee nowe so char-
geable that one benefyce is not
able to fynd one honest man. And yf
ye enquyre of the same men whome
they kepe and fynd in tehyr benefyce
they theimselues beyng absent, they
wyll say a learned curate, and a dy-
ligent farmer both honest menne. O
wycked worldlings condemned by
your owne wordes. The whole bene-
fice yf you shuld therwyth be content
lying vpon it, and toke for no more,
wolde not fynde one man.

But when ye haue gotten other
promotions besydes that, to lye in
another place from it, then a small
porcyon of it doth serue two honest
menne whyche ye leaue in youre ab-
sence. Herke you that haue three or
foure

foure benefyces, I wyll say the best for you that can be spoken: Thou lyest alwayes at one of thy benefyces, thou arte absente alwayes from three of thy benefyces: thou kepest a good house at one of thy benefyces, thou kepest no house at three of thy benefyces, thou doest thy deutye at one of thy benefyces, thou doest no dutye at three of thy benefices. Thou semest to be a good manne in one place, and in dede thou arte founde noughte in three places. Woo be vnto you worse then Scrybes and Pharisees Hypocrytes, whyche shut vp the kyngedome of heauen afore menne, keppynge the paryshe so that neyther you enter in your selfe, neyther suffer them that would enter in and do theyr dewtye, to haue your roumes and commodities. Woo be vnto you dumme Doggys, choked wyth benefyces, so that ye be not a-

ble to open your mouthes to barcke agaynste pluralytyes, improperaciōs, bying of vousōs, nor against anyc euyll abuse of the cleargies lyuynges. No, for you youre selues myghte go a beggynge yf liuynges that be ordeyned for the cleargy wer not abused, but restored and bestowed vpon theym ouelye that doeth the cleargyes dewtye. Therefore you be the inuenters and procurers of vngodlye statutes, and deuelyshe deuyses, to gyue Lordes chaplaynes whyehe oughte to lyue vpon theyr masters wages, authorytye to lyue vpon the spoyle of dyuers paryshes. *Ad erubescentiam uestram dico,* I speake to make you ashamed of youre selues. If gentylmenne that be lordes seruauntes myghte obtayne of the kynge and hys counsel placardes or warrantes to kepe a standyug vpon shoters hyll, Salesbury playne, or

in

n any theuyshe place, to take mens purses by the way, should not thys be robbery and shamfull abhomina cion to be mayntayned by lawes, statutes and authority? What shold a ponge geutelman be ashamed to robbe one rych mans purse of forty shyllinges once in hys lyfe? an aū cient prelate not once blushe whyche robbeth diuers poze paryshes of foz= ty pounds yerely al the dayes of hys lyfe. You pestilent prelates whyche by flattery poyson the hygh powers of authozytye, be ye neyther afraped noz ashamed to make the kynges mateshye, his lawes and pour lozdes and masters whych shuld be the mi= nisters of iustice and equitye, to bee the defenders and mayntepners of pour vngodly robbery, Your exam= ple and flattery hath caused the great men and ryche men to take to theim selues the vauntage and profytes,

and geue vnto their chyldren being ignorannte babes, the names and tytles of Personnages, Prebendes, Archedeaconryes, and of all manner of offyces. For euen aswell may the Lorde that cannot, as the Doctoure that wyll not do hys dutye, take the profites to hymselfe, and leaue a hyre lyng vnto the parysh: and yet both be noughte. O that it woulde please God to open the eyes of the hygher powers too perceyue what good doctryne, nay what deuylyshe dysorder is taught by theim that be double and tryple benefyced. For theyr example teacheth, and theyre preachyng can neuer dyswade, to set and ordeyne tyche robbers and ygnorannt teachers ouer the Chrystien congregacion, goddes people, the kynges subiectes: yea and as for cyuyll order in all offyces, ambicious couetous mē learnyng at theim, take

the

the solempne tytles and good fees vnto thē selues, and leaue their duties vnto other, so to be neglected & abused, as causeth al discord and disobedyence. For whoe but officers shuld set good order, and make quietnes? And how can he set any good order, whyche placeth hym selfe in ten mens roumes? or make other to be quyet wyth nothynge, that wyll neuer quyet hym selfe wyth any one liuynge? Yea how canne he be but a maker of busynes & thrusteth many menne oute of theyr lyuynges? But for all thys the flatterer wyl say that there is a great number of them that hath many mens lyuynges in theyr handes, whych do much good wyth them, yea and be liberall gentlemen, very good officers and godly preachers. But wotte ye what the scripture sayth: they be *Canes impudentissimi, nescientes saturitatem*, Unshamefaste

dogs, knowynge no measure of gre-
dye gettynge.

Derelinquentes rectam uiam errauerunt secuti uiam Baalam filii Bosor, Leauyng the ryghte way of procedynge vnto greatefees by faythfull diligence in doynge worthye dutyes, do straye in couetousnes, folowyng Baalam the son of Bosor. Leauynge the re-
warde of cursed in wycked crafte, O take heede of Balaam you that loue the rewarde of iniquitye, a re-
ward for cursyng the people, whome god would haue blessed. A fee for ke-
pyng those offyces vnto your selues whych god amongst ỹ people wold haue executed. Can ye say any more for your selues then Balam dyde? *Si dederit michi Balaac domum suam plenam argenti & auri,* If Balaac wold geue vnto me hys house full of syluer and gold, I cannot change the word of the lorde my God, to speake more or

lesse

les. Can ye do any better in the sight of the world then Balaam did vpon the hylles, euen as the lord dyd commaunde hym and none otherwyse: & yet louynge the reward of iniquitye beyng a Prophet, was rebuked of a dumme beast: as you beyng wyse men ought to learne at a folysh Asse not to ouerburden and lode your selues with fat more then ye are able to beare. Suerlye it is an vngodly & wycked desyre of you, to loke for a rewarde both of god for doyng of your duty and also of Mammon for takynge vpon you farre more then euer ye be able for to dyscharge. Balaã sought howe too get thanckes of God and a rewarde of Baalac, and in so doyng he lost the fauoure of God, the rewarde of Balaac, and caused the people too synne, so that the vengeaunce of God dydde sore plague the Israelites, and vtterly destroyed

Baalam

Baalam and Balaac & al theyr sort. And when as you by heappynge of lyuynges together, do seke to gette the welthe of the worlde, and also the fauour of god by pretendynge to do so manye dutyes as no man is able to performe, ye lose the fauor of god, & ye shal be deceyued of the worlde, & bryng such iniquity amõgest ỹ people as shall prouoke ỹ indignacion of god to plage theym, and to distroy you. O for the tender mercies of god in oure sauioure Jesu Christe, although I rushe & fret youre legges vpon the hedge and pales of gods veneyarde, and speake playnely being but a very asse in comparyson of your wysdome, connynge, & expetience, yet I beseech you dere brethren be assured ỹ I speake not of malyce but of pyty, not of enuy, but of feare: for I se euydently the aungell of the Lorde with a sworde of vengeaunce re-

redye to destroye you yf ye doo not staye, but procede in thys vngodlye way: Se and behold, *Nisi conuersi fueritis, gladium suum acuit, arcum suum tetendit et parauit illum*, except ye turne, he the Lorde hath whet his swoꝛd, he hath bente hys bowe, and made it readye wyth deadlye dartes. Suerlye brethren this heappynge together of iuuynges maketh you to haue so many thynges to do, that ye can do no thyng well: it is the readye waye not to edify but to destroye. Wherefoꝛe yf ye cannot espye your owne faultes in your selues, yet loke one at another: loke you of the layty at them of the clergye, that seyng the motes in their eyes, ye may learne to pull the beames out of your owne eyes. Do ye not se how that they of the clergy by heappyng together manye iuuynges, haue caused manye pooꝛe parishes to pay their tithes ꝙ lacke

theyr

their persons? Do ye not se how that prebendes whiche were godly founded as moste conuenient and necessarye lynynges for preachers to healp the byshoppes and the persons too enstructe the people, be now vngodly abused to corrupt the byshoppes and the personnes that rather seke the vauntage of good prebends to entyche them selues, then the healp of godly preaches, to enstruct Gods people? Do ye not se howe these prouiders of pluralities haupnge the cure of Chrysten soules in the parysshe, and shepefolde of Chryst, do leaue the flocke and take the spoyle to spende in Noble mennes houses, where as they doo se that the keper of horses in the stable, of cattell in the fyelde, and of dogges in the kennell, doeth lyue on hys masters wages, and not on the Pyllage of hys cure. O ye noble menne do ye geue

vnto

vnto the keepers of your horses, cattell, and dogges, wages, leaste that they shoulde sell youre horses, kyll youre cattell, or sleye youre dogges to lyue vpon the skynnes: and wyl ye allowe youre Chapleynes no wages, but cause theym to lyue vpon the murder and spoyle of the innocente Lambs of God, redemed and boughte wyth Christes precious blode? Do ye se howe by these seruauntes of Mammon, enemyes of Christe, gredy wolues in Lambskynnes, the paryshes be spoyled, the people vntaughte, God vnknowen, hys lyuelye woorde sette gracyously soothe by the kynges procedynges, is vngracyously suspected, hated, and abhorred of the ignorant people?

You of the laytye, when ye see these small motes in the eyes of the clargye, take heede too the greate

beames

beames that be in your owne eyes. But alas I feare least ỹ ye haue no eyes at all. For as hypocrisy and superstition doeth bleare the eyes: So couetousnesse and ambycyon doeth putte the eyes cleane out. For yf ye were not starke blynd ye would se and be ashamed that where as fyfty tunne belyed Monckes geuen to glotony fylled theyr pawnches, kept vp theyr house and relyued the whol country round about them, ther one of your gredye guttes deuowrynge the whole house and makyng great pyllage throughoute the countrye, cannot be satisfyed.

If ye had any eies, ye should se and be ashamed to cõfesse that yf some of you shoulde not haue manye offyces, there woulde not be menne ynough founde, to put in euerye offyce one manne, mete and able by doynge of theyr dewtyes to serue

the

the kynge, and take good order a-
mongeſt the people, where as there
is a greate number too manye of
your ſorte whyche thyncke your ſel-
ues mete and worthye by takynge
manye Offyces in hande, too bur-
den the kynge and the people wyth
all fees and charges belongyng vn-
to euery offyce: yea and furdermore
to requyre perſonages, prebendes,
Deanryes and anye manner of ly-
uynge due vnto the Eccleſiaſtycall
miniſtery, to be geuen vnto you for
ſeruynge the kynge in takynge the
bauntage of many, and doyng the
dutyes of fewe offyces belongyng
vnto ciuyll pollycye.

If ye hadde anye eyes ye ſhoulde
ſe and be aſhamed that in the great
aboundannce of landes and goods
taken from Abbeies, Colleges and
Chauntryes for to ſerue the kyng in
all neceſſaryes, & charges, eſpecially
in

in prouision of relyefe for the pore, & for mayntenaunce of learnynge the kynge is so dysapoynted, that bothe the pore be spoyled, all mayntenance of learnyng decayed, and youonly encyched. But for because ye haue no eyes to se wyth, I wyll declare that you may heare wyth youre eares, and so perceyue and knowe, that where as God and the kynge hathe bene moste liberall to gyue and bestowe; there you haue bene moste vnfayethfull to dyspose and delyuer. For accordyng vnto gods word and the knges pleasure, the vniuersities which be the scholes of all godlynes and vertue, should haue bene nothyng decayed, but muche incresed and ameuded by thys reformacion of religion.

As concernynge goddes worde for the vpholdyng and increase of ẏ vni-

vniuersities, I am sure that no man knowyng learnyng and vertue doth doute. And as for the kynges pleasure it dyd well appeare in that he establyshed vnto the vniuersities all priuileges graunted afore hys tyme, and also in all maner of paymentes requyred of the clergye, as tythes, and fyrst fruytes, the vniuersities be exempted. Yea and the kynges maiestye that dead is, dyd geue vnto the vniuersities of Cambrygge at one tyme, two hundred poundes yerely to the exhibition and fyndynge of fyue learned menne, to reade and teache diuynitye, lawe, Hebrycke, Greke and Ebrue.

At an other tyme. xxx. pounde yerely *in liberam et puram eleemosinam*. In fre & pure almes. And fynally for the fundacion of a newe Colledge so muche as shoulde serue to buylde it, and replenysche it wyth mo scholers and

better lyuynges then any other Colledge in the vniuersitye afore that tyme had.

By the whyche euerye man maye perceyue that the kynge geuyng manye thynges and takynge nothinge from the vniuersityes, was very desirous to haue them increased and amended. Howbeit all they that haue knowen the vnyuersitye of Cambryge sence that tyme that it dyd fyrst begynne to receyue these greate and manyefolde benefytes from the kynges maiestye, at youre handes, haue iuste occasion to suspecte that you haue deceyued boeth the kynge and vniuersitie, to enryche youre selues. For before that you did beginne to be the disposers of the kinges liberalitye towardes learnyng and pouerty, there was in houses belongynge vnto the vnynersytye of Cambryge, two hundred studentes

dentes of dyuynytye, manye verye well learned: whyche bee nowe all clene gone, house and manne, young towarde scholers, and old fatherlye Doctors, not one of them lefte: one hundred also of an other sorte that hauyng rych frendes or beyng benefyced men dyd lyue of theym selues in Ostles and Innes be eyther gon awaye, or elles fayne to crepe into Colleges, and put poore men from bare lyuynges. Those bothe be all gone, and a small number of poore godly dylygent studentes nowe remaynynge only in Colleges be not able to tary and contynue theyr studye in ẏ vniuersitye for lacke of exibiciou and healpe. There be dyuers ther whych ryse dayly betwixte foure and fyue of the clocke in the mornynge, and from fyue vntyll syxe of the clocke, vse common prayer wyth an exhortacion of gods worde in a

common chappell, and from sixe vn-
to ten of the clocke vse euer eyther
priuate study or commune lectures.
At ten of the clocke they go to dyn-
ner, whereas they be contente wyth
a penye pyece of byefe amonge.iiii.
hauyng a fewe porage made of the
brothe of the same byefe, wyth salte
and otemell, and nothynge els.
After thys slender dinner they be ey-
ther teachynge or learnynge vntyll
v. of the clocke in the euenyng, when
as they haue a supper not much bet-
ter then theyr dyner. Immedyatlye
after the whyche, they go eyther to
reasonyng in problemes or vnto
some other studye, vntyll it be nyne
or tenne of the clocke, and there be-
yng wythout fyre are fayne to walke
or runne vp and downe halfe an
houre, to gette a heate on theyr feete
whan they go to bed.

These be menne not werye of

theyr

theyr paynes, but very sorye to leue theyr studye: and sure they be not able some of theym to contynue for lacke of necessarye exhibicion & relefe. These be the lyuyng sayntes whyche serue god takyng greate paynes in abstinence, studye, laboure and dylygence, wyth watching and prayer. Wherfore as Paule, for the Sayntes and brethren at Hierusalem, so I for your brethren and Saynctes at Cambrydge mooste humblye beseche you make youre collections amongest you rych Marchauntes of this citye, and send them youre oblations vnto the vnyuersytye, so shall ye be sure to please God, to comfort theim, and prouyde learned men to do muche good throughout all thys realme. Yea and truly ye be detters vnto theim: For they haue sowen amongeste you the spirituall treasures of goddes worde, for the whyche

they oughte to repe of you agayne corporall neceſſaries. But to returne vnto them that ſhoulde better haue prouyded for learnynge and pouerte in all places, but eſpecyally in the vniuerſities.

Loke whether that there was not a greate nũber of both lerned & pore that myght haue ben kepte, maynteyned, and relyeued in the vniuerſities: whych lackyng all healpe or cõforte, were compelled to forſake the vniuerſitye, leue their bokes, & ſeke their lyuynge abrode in the countrye. Yea & in the cuntry manye Grãmer Scholes founded of a godly intent to bringe vp poore mennes ſonnes in learnynge and vertue, nowe be taken awaye by reaſon of the gredye couetouſnes of you that were put in truſt by God, and the kynge to erecte and make grãmer ſcholes in manye places: And had neyther

com

commaundement nor permission to take away the scholehalters lyuyng in anye place, moreouer muche charitable almes was there in manye places yerely to be bestowed in poore townes and parisshes vpon goddes people, the kynges subiectes: whiche almes to ỹ great displeasure of god and dishonoure of the kynge, yea and contrarye to goddes worde and the kynges lawes, ye haue taken awaye. I knowe what ye do saye and bragge in some places: that ye haue doen as ye were commaunded with as muche charytye and liberalitye towardes both poueretye and learnynge, as your commission would beare and suffer.

Take heede whome ye slaunder, for Goddes worde, and the kynges lawes and statutes be open vnto euery mannes eyes, and be euery commission directed accordynge vnto

the, ye both myght and should haue geuen much wher as ye haue taken much away.

Take hede vnto the kynges statutes, the actes of parliament, there ye shall fynde that the Nobles and commons do geue, and the Kynge doth take into hys handes Abbeyes Colleges and Chauntryes, for erectynge of Gramer scholes; the godly brynging vp of youthe, the farther augmentynge of the vnyuersytyes, and better prouisyon for the poore. Thys shall ye fynd in the, Actes of parliament, in the Kynges statutes: but what shalbe foūd in your practyse and in your dedes? Surely the pullyng downe of gramer scholes; the deuylishe drownynge of youthe in ignoraunce, the vtter decaye of the vniuersities, and mooste vncharitable spoyle of prouysion, that was made for the pore.

Was it not a godly and charitable prouysion of the kynge to geue vnto the vniuersity two hundred poundes yerelye for excellente Readers? three hundred poundes yerelye in pure almes, and manye hundred pounds also to the foundacyon and ereccion of a newe Colledge? And was it not a deuilishe deuyse of you to tourne all thys the kynges bountuouse liberalitye into improperacions of benefices, whyche be papysticall and vnchatytable spoyles of most necessarye prouysion for pore paryshes? *Intelligite insipientes in populo, et stulti aliquando sapite.*

Learne vnderstandyng you that playe vnwyse partes amongeste the people, and you fooles once waxe wyse. *Qui plantauit aurem non audiet?*

He that sette the eares, shall he not heare the sorowfull complaynte of pore paryshes, agaynste you that

haue

haue by improperactions clene taken
awaye hospitalitye, and muche im-
pared the due liuynges of gods mi-
nysters, the peoples instructoures
and teachers Qui *figurat oculum non con-*
siderat? he that fashioned the eie, doth
he not beholde howe that the beste
landes of abbeyes, colleges & chaun-
teries be in youre handes, and euyll
improperacions conueyd to the king
and to the vniuersities & Bysshopes
landes? Qui *corripit gentes non arguet*?
He that corrected and punysheth the
heathen lackyng the lyght of gods
word for the only abuse of natrall
reason, wyll he not reproue and con-
demne you whyche haue good rea-
sonable wyts, gods onely word, the
kynges lawes, and statuts: and muche
power & authority geuen vnto you
to edifye and do good, seinge it is a-
bused of you to destroy and do hurte.
Shulde not you haue amended the

prouision for the poore, the educacy-
on of youthe, and the condicion of
the vniuersities. And be they not by
you sore hurte and dekayed. The
kynge shoulde and wold haue refor-
med religion. The fyrst parte of re-
formacion is to restore and geue a-
gayne all suche thynges as haue
bene wrongfullye taken and abu-
sed. Surelye the Abbeyes dyd wrõg
fullye take and abuse nothynge so
much as the improperacions of be-
nefices. Nothynge is so playnlye all
as improperacions of benefices be:
they be the Popes darlynges & pa-
ramors, whiche by the vyuelyke de-
uyce of wicked Balaamytes, be set a
brode in this realme to cause the ler-
ned men of the vniuersities and all
bishoppes that be godly menne, the
Popes enemyes, to commyt spirit-
uall fornicacion wyth them. Whye
dyd God destroye the Madianytes

but

but for their synne? Why dyd he plage the Israelytes but for ẏ same synne? Why dyd God cause the Abeyes to be destroyed, but for papystycall abuses? And why shoulde not god plage the vnyuersityes and Byshops kepynge and meddelynge wyth improperacions, that bee the same papysticall & deuelysh abuses?

O what a bloudye daye shall it be: when as for thys abhomynacion thys spirituall fornicacyon, God shall commaunde hys faythfull sernaunte Moyses the kynges mayesty to take and hange all the rulers of the people that haue wittynglye sufred these whoryshe Madyanytes these Popysh abuses? And cause a zelous Phinees to shedde the harte bloude of hym that before Moyses and many Israelites, before a hygh iustice and manye people, taketh a Madianite into hys tent, an impro-

pe-

peracion into hys enheritance. But nowe bzethzen as Peter pzeached vnto the Jewes: *Nunc fratres scio quod per ignorantiam fecistis.* Now bzethzen I knowe that you haue done thys thzough ignozaunce: foz the Lozde wbych fozseeth all thynges, knoweth that yf you hadde not bene blynded wyth ignozaunce, ye coulde neuer foz pitye haue executed hys indignacyon and wzathe in makynge suche destruccyon. Seynge therefoze that it was Goddes pleasure thus by one euyll to punythe an nother, nowe repent, and amende, that youre fautes maye be pardoned. It pleased God by the blynde malyce of the Jewes, to nayle Chzyste Jesu vpon the crosse: and yet as many of theim as heatyng that matter opened by Peter, were greued and pricked in conscience, so many sayde vnto Peter, and to the other Apostles

What

What shall we do? The Apostolical counsel was: *Agite penitentiam, recipisite.* Repent & amend. Do dere hzethren hearynge and knowyng that God hath vsed your gredy couetousnes to destrye Abbeyes, Colleges, and chauntryes, and to plage all thys realme, be greued and sozy in your hertes, seynge that ye haue bene *vasa iræ*, instrumentes of wzath to execute vengeance: and purge your selues of thys vyle couetousnesse, then shall ye from henceforth be *vasa honoris* vessels of honoure, to serue God, *in sanctitate et iustitia* in holynes and ryghteousnes all the dayes of youre lyfe.

And nowe on the other parte, you that be of the comynaltye, when ye feele that anye plague oz punyshement commeth by them that be sette ouer you in offyce, and aucthozyte, knowe that they do it not of theym selues

selues, but be moued and styred of God, to worke hys wrath vpon you. For when as God was displeased with the Israelytes, then hys displeasure caused Dauyd theyr kynge to take that way that brought a pestilence amongest the people, whereon dyed .lxx. thousande: *Addidit furor domini irasci contra Israel, commouitque dauid.* The indignacion of the Lorde waxed whot agaynst Israel, & he stired vp Dauyd. What kyndled the indignacion of God, but the synnes of the people? The synnes of the people dyd kyndle the indignacyon of the Lorde: the Lordes indignacyon stired vp Dauyd in presumpcyon. Dauids presumptuousnes caused the people to dye on the pestylence. And euen as then God ordeyned ȳ christ should be crucifyed by ȳ malicious blyndnes of the Jewes, the Israelites plaged by the presumptiō of Dauyd:

So

So hath he ordeyned that Eng-
lande shoulde be spoyled wyth gre-
dy couetouse officers. Looke thy,
what hath made thys greate spoyl
in England: gredye couetousnes o
officers. What dyd make in theym
suche gredy couetousnes? the indig-
nacion of God. What kyndled god-
des indignacion? the synnes of the
people. What was the synne of the
people? *Eloquium sancti Israell, blaspe-
mauerunt.* They haue blaspheme the
holye woorde of GOD, callynge i
newe learnynge and heretycall doc-
tryne: *Ideo iratus est furor domini.* An
therefore is the wrath of the Lorde
kyndled. Now you people which cry
& say that you are robbed and spoy-
led of all that ye haue: Woulde ye
haue thys whyche ye call robbyng &
spoyling to be ceassed? Then quench
the indignacion of god whych doth
cause and make it. If ye wyl quench

the

the indignacion of God, *Hodie si vocem eius audieritis.* To daye, euen nowe yf ye shal heare hys voyce, harden not your hartes, as in the prouocacion in the daye of temptacyon. Harde heartes, stysse neckes, dysobediente myndes, prouoke, tempte, and styre vp the indignacion of God.

Truelye the indignacion of God shal neuer be quenched, vntyll that you wyth tender hartes, humble, obedyente, and thankefull myndes, receyue, embrace, and conforme your selues vnto the holy worde of God set forth by the kynges Maiestye his gracious procedynges.

There is as yet more stysse necked stubburnes, dieuellysh disobedience, and gredye couetousnes in one of you of the commune sorte that kepeth thys greate swellynge in the hearte, hauyng no occasion to sette it furth in exercise, then is in ten of

the worst of theim that beynge in office and auctoritye, haue manye occasions to open and shewe them selues what they be.

When dyd euer anye officers in authoritye shewe suche rebellyous proud myndes, as was of late playnlye perceyued in very manye of the cõmunaltye? I put the case that they be so couetouse, that one of their gredi guts hath swalowed vp a whole Abbey, house, landes and goodes, And yf you had had powers vnto your wylles, ye had deuoured whole countryes, houses and goodes, men and beastes, corne and cattell, as ye dyd begynne.

Some of theim kepeth their fermes in theyr owne handes, and manye of you kepe youre owne Corne in youre owne barnes. Yea marrye, why should we not kepe oure corne moure owne barnes? Forsooth ye

nowe

nowe maye not keepe it for dreade of God, obedience to the kynges maiestie, and pitie of your poore neighbours: For God sayeth: *Qui abscondit frumenta, maledicetur in populis: benedictio autem super caput vendencium:* He that hydeth vp corne, shall be accursed amongest the people: but blessynge shalbe vpon theyr heades that bryngeth it furth to the Markettes to sell. Here ye heare the blessynge and curse of God.

Ye knowe the kynges gracious Proclamacyon, ye maye perceyue youre neyghbours neede, by theyr myserable complaynt. And yet neyther God by blessyng and cursynge, neither the kyng by proclamacion & cõmissiõ, nether the pore by praiyng and paying, can cause you to serue ỹ Markets wyth corne. But let goddes woorde, the kynges lawes, honest order, and charytable prouy-

syon be put foorth of all markette townes by wycked Mammon, and let hym onely kepe the Markets and set pryses for youre purposes, & wythoute doubte euerye market shalbe ful of al manner of Corne and bytayles commyng in on all sydes.

O wycked seruauntes of Mammon, alwayes bothe ennemyes and traytoures to GOD and the kyng and the common wealthe. Is it God or Mammon that hath made the Corne to sprynge, and geuen you plentye? Yf ye say Mammon, then ye confesse playnely whose seruauntes ye be, what Idolatrye ye vse. If ye say God, How dare ye confesse him in youre woordes and denye hym in youre deedes? Whye do ye not brynge foorth goddes corne vnto goddes people, at goddes commaundement? Why be ye not faythfull disposers of Goddes treasures? Well, he y hath no corn thinketh he hath

hath no parte, nor is not gylty in this matter: but I cã tel that ther is many of theim, that neither hath nor wyll haue corne, whyche make corne most dere. I haue heard howe that euen this last yere, ther was certayn Acres of corne growyng on the ground bought for .viii. poundes: he that bought it for .viii. sold it for .x. He that gaue .x. pounds, sold it to an other aboue .xii. poundes: and at last, he that caryed it of the ground, payde .xiiii. poundes. Lykewyse I heard, that certayne quarters of malte were boughte after the pryce of .iii. shyllynges .iiii. pence a quarter to be delyuered in a certayn market towne vpon a certayne daye. Thys bargayne was so oft bought and solde before the daye of delyuerance came, that the same Malte was solde to hym that shoulde receyue it there and carrye it awaye,

after. vi.s.a. quarter. Looke and se
howe muche a craftes man or anye
other honeste man that muste spend
corne in his house, by this maner of
bargaynynge, payeth, and howe lit-
tel the housbande manne that ty-
leth the ground, and paieth the rent,
receyueth: Thē ye may se & perceyue
it must needes be harde for eyther of
theim to kepe a house, the crates man
payinge so muche, & the husbandmā
takynge so lytle.

There is a lyke maner of barga-
nyng of them that be leasemongers,
for leasemongers make the tenaunt
te pay so muche, and the landlord t
take so litle that neither of thē is w
able to kepe house. I heare say tha
withi a few miles of Lōdō an hond
gēteman did let his ground by lea
vnto poore honest mē after. ti.s. tiii.d
an acar: thē cometh a lesemounger,
theke, an extorcioner, deceiuyng y
naun

naunts, bieth theyr leases, put theim frō the groundes, and causeth thē ỹ haue it at hym nowe, to paye after ix.s. or as I harde saye. xix.s. but I am ashamed to name so muche. Yow be it, couetous extorcioners be ashamed of no dede be it neuer so euyll. And as I heat say, ther be many lese mongers in Londō, that heyghthen the rēt of bare houses: & as corne, landes, tenemētes & houses, so in al maner of wares, ther be such biers & sellers as cause ỹ prouyders & makers of ỹ wares to take so litle, & the occupiers of the wares too pay so muche, that neyther of theim both is able too lyue. All the Marchauntes of myschyefe that go betwixt the barke and the tree, Betwixte the housband man that getteth the corne, and housholder that occupyeth Corne, betwix the Landlorde, that setteth fermes, and the tennauntes that dwell

in the fermes. And betwixt the crafftes man that maketh, or the marchaunte that prouydeth wares, and other men that occupieth wates. I saye these marchauntes of mischiefe commynge betwixte the barke and the tree, do make all thinges dere to the byers: and yet wonderfull vyle & of small pryce to many, that must nedes sett or sell that whyche is their owne honestlye comebye. These be far worse than anye other that hath bene mencyoned heretofore: for although benefyced men and offycers haue manye mennes liuynges, yet they do some mennes dutyes. But these haue euerye mannes lyuyng, & doo no mans duytye. For they haue that whyche is in dede the lyuynge of craftes men, Marchauntmenne, husbandmen, landelordes and tennauntes, and do neuer a one of these mens dutyes. These be ydle vaca-

boun-

boundes, lyuyng vpon other mens labours: these be named honest barginers, and be in dede craftye couetouse extorcioners. For they that be true marchauntemen to by and sell in dede, shoulde and doo prouyde great plentye and good chepe by honest byenge and sellynge of theyr wares. But these hauynge the names of true marchauntes, and beyng in dede crafty theues, do make a scarsitye and dearth of all thynges that cōmeth through theyr handes.

Take awaye all marchauntmen from anye towne or cytye, and ye shall leaue almost no prouysyon of thinges that be necessarye. Take awaye leasmongers, regrators and all suche as by byinge and sellynge make thyngs more dere, & when they be gone, all thyngs wylbe more plentye and better chepe. Now maye ye se who they be that make a greate

dearth

dearth in a great plentye. For who is it, that heygtheneth the pryce of Corne, the housbandman that getteth plentye of corne by tyllynge of the grounde? No: the regrator that byeth corne to make it dere, growynge vpon the grounde. Who reyseth rentes, ioyneth house to house, and heapeth fermes together? The Gentyll manne, that by geuynge of leases, letteth forth hys own landes into other memes handes? No, the leasemongers, that by sellynge leases, byeth and bryngeth other mennes Landes into their own hands. Who maketh all manner of wares and marchandyses to be very dere? the marchsunt venterer, which with fayethfull dylygence to prouyde for the commune wealth, caryeth furth suche thynges as maye well be spared, and bryngeth home suche wares as muste needes be occupyed in thys

realme?

realme? No, the Marchant of mys-chyefe that by craftye conueyaunce for his owne gayne, carryeth awaye such thinges as maye not be spared, and bryngeth agayne suche wares as are not nedefull. Take hede you Marchauntes of London that yebe not Marchaũtes of myschyefe, conueying away to much old lead, wol, lether & such substanciall wares as wold set many Englyshmẽ to worke, and do euery manne good seruyce, and bryngynge home sylkes and sables, cattayls, and folyshe fethers to fil the realm full; of such baggage as wyll neuer do ryche or poore good, and necessary seruyce. Be ye sure, if thys realme be rych, ye shall not nede to be poore: yf thys realme be poore, you shall not be able to keye and enioy your ryches. Take hede thã that your marchaũdise be not a seruynge of folysh mens fansies, whyche wyll

destroy

destroye the realme: but lette it be a
prouydyng for honest discrete mens
commodities, whych wyll be the vp-
holdyng and enrychyng of you and
the whole realme. Take hede vnto
your vocacions prelates and prea-
chers, Magystrats and offycers, lād
lordes & tenaunts, craftes men and
marchauntes, all maner of men take
hede vnto youre selues and to your
conuersacion and lyuyng: yea dere
brethren at the reuerence of god, for
a generall comfort to al partes with
out gredye couetousnesse towards
oure selues, or malicious enuye to-
wardes other, wyth a syngle eye, of
a pure herte, let vs consyder and ac-
knowledge how that the bountifull
liberalitye of almyghtye God hath
geuen vnto thys realme wonderfull
plenty of personnages, prebēds, be-
nefyces, offyces, and all maner of ly-
uynges: wyth great aboundaunce

of

of corne, cattell, landes, goodes, and all wares that be good and profitable: and howe that it is certeynly the vnfaithfull disposers whyche cause a great scarsyty, dearth and lacke of all these gifts and treasures of God, therfore *dominus de celo prospexit, ut uideat si est intelligens aut requirens deum.* The Lord loked doun from heuē to se yf there were any that had vnderstandyng and sought to please God in faythfull dysposynge of Goddes treasures: but seinge that *Omnes student auaritie, a maiore usque ad minorem.* All be geuē vnto coueteousnes from the hyeste vnto the loweste, so that poore people can haue no houses to dwell in, ground to occuppye, no nor corne for their moneye. The Lorde hym selfe speakyng vnto the earthe, sheweth wher is the faute: *principes tui infideles.* Thy head rulers and officers be vnfaythfull disposers.

socii furum, theuishe fellowes.

Omnes diligunt munera, they all loue bribes, et sequuntur retributiones, and hunte for promocyons. What then o Lorde shall be the ende of all thyse Viuo ego dicit dominus. As trulye as I lyue sayth the Lord, propterea quod facti sunt greges mei in rapinam, Because that my flock haue ben spoyled, et oues mee in deuorationem omniū bestiarum agri, and my shepe deuoured of all wyld beastes of the fyelde, quia non esset pastor, Because there was no keper, Neque enim quesiuerunt pastores mei gregem meum, For those which were named my pastours, dyd take no heede vnto my flocke, sed pastores pascebant semetipsos, But those pastours dyd feede theym selues prowlyng for profyte, et greges meos non pascebant, and my flocke thy dyd not feede by dooyng of their dutyes. Propterea pastores audite uerbum domini.

Therfore ye keepers heare the word

of the Lorde. What worde? that the flocke shalbe delyuered, & you shalbe destroyed: That is a true word: for *qua mensura mensi fueritis, remecietur uobis:* By thesame measure that you haue serued other, ye youre selues shall also be serued: for as ye haue serued superstycious papistes, so shall you your selues be serued, beynge couetous Idolaters: yea and haue as muche vauntage at the metynge, as is betwixte superstition and Idolatrye. Howe be it, God geuynge you respite to loke for amendmente: offers more gentelnes, yf ye wyl take it. For in the .xx. of Jeremy he sayth: *Ecce ego do corã uobis uiam uite et uiam mortis:* Behold I set before you the way of lyfe & the way of death: yf ye repẽt & amẽd, lyfe: If ye be styll stiffnecked, death: for the Lorde by Esaye. i. sayeth: *si uolueritis et audieritis:* If ye wyll heare to repẽt & amend, *Bona terre co-*

medetis:

medetis, ye shall eat the good fruits ỹ the earth shall bryng forth, to your cõfort. *Si nolueritis, et me ad iracundiã prouocaueritis*, yf ye wyl not, but prouoke me to anger, *gladius deuorabit uos*. The swoorde shall eate you vp. *Quia os domini locutum est*. For it is Gods owne mouthe that hathe spoken it. For Gods sake beleue it: And do not by a nharde hearte voyde of repentance heape vnto your selues the wrathe of god agaynst ỹ day of vengeance.

But thankfullye enbrasynge the ryches of goddes goodnes, pacience and long sufferyng, acknowlegyng that goddes kyndnes draweth you vnto repentance, yf ye haue so lytle spyrituall felyng and ghostlye vnderstandynge that ye can nothyng be perswaded or moued by the comfortable promyses, & terrible threteninges of the inuisible God: yet haupnge corporall eyes and naturall reason

reason, consyder the decaye of thys Realme, and the towardnes of the kynges magestye. Note the decaye of thys realme, and thereby ye shall learne to knowe that nothynge can make a realme wealthye, yf the inhabitauntes thereof be couetouse: for yf landes and goodes coulde haue made a realme happy notwythstandynge mennes couetousnes, then shoulde not thys realme soo vnhappylye haue decayed, when as by the suppressiõ of Abbeies, Colleges and Chaunteries, innumerable lãds and goodes were gotten.

If goddes worde were ordeyned by anye other meane then by the conuertynge of couetous men, to make that realme happy where couetous men be, then suerlye shoulde England now be most happy, wher gods word is frely set forth in the mother toung, playnly preached in solẽpne

congregacions, and cõmonly vsed in daily cõmunicacion. But vndoubtedlye whereas couetousemen be, there neyther landes or goodes, no not goddes holye Gospell canne doo so muche good as couetousnes doeth harme. Wherefore seyng thys realm by couetousnesse is soore decayed, least it shoulde also by the same be destroyed, awaye wyth youre couetousnes, all you ỹ loue thys realme. Or yf ye wyll not do it for loue of the realme, yet for the reuerente obedience whyche ye owe vnto God and the kynges maiestie, away wyth couetousnes whyche maketh men seruauntes of Mammon, and enemyes vnto god and the kynge. Be ye well assured that the kynges Maiestye whyche nowe is, God saue his noble grace, dreadeth god, loueth his people, & abhorreth couetousnes, whyche in this realme offendeth God, dishonoureth

noureth ỹ kyng, anoyeth the people.

Therefore he doeth partly nowe perceyue and consider, and wyll do better hereafter, that prelates wyth pluralities, and magystrates wyth manie offices, do burden him and his people wyth paying tithes, fees, and manye greate charges, and yet kepe so many roumes vacant of prechers and officers, that his magesty cannot be duly serued, nor his people well instructed by the preachyng of gods word, nor yet well ordred by the mynistracion of iustice and equitye.

He knoweth that regratours of corne vyttals and of all manner of wares, make suche dearthe and scarcitie, that no diligence of good marchauntes by honest byinge and sellynge canne prouyde anye thynges to be eyther good cheap or plentiful. It is well knowen to his gracious maiesty, or at the least vnto hys ho-

nourable councell that leasemũgers takynge muche of tenauntes and paying lyttell vnto the landlozdes, haue both theyz lyuynges, and doth the dutyes of neyther. Foz to theyz owne pzyuate luker they take rentes of tenauntes, and fermes of landlozdes: but when by occasyon they shall be requyzed to serue the kynge foz a common wealth, then they wyll haue neyther landes noz ferme to do the kyng seruyce. Do not therfoze imagyn you that be eyther of the clergye oz of the laytye in hyghe oz lowe degree, that the kynges Gracious Magestie and his honourable councell be so negligent that they do not espye, oz so parcyall that they wyll not punyshe those whyche in thys realme hynder the pzechyng of gods word, stoppe the adminystracion of iustice and equitye, cause of all thynges a dearthe and scarsytye, and

bzynge

bryngе Gentlemenne too poouertye, and husbandmen vnto beggerye. It is spyed and muste be punyshed, although it be delayed for a tyme, to seyk you of your selues wyllynglye wyll amende it.

Beware therefore that ye staye not your selfe vnto a bryttell staffe, for it wyll brast in spylles and perce thorowe your handes. Do not stay your selfe vpon thys ymaginacion to thynke that althoughe craftelye contrary to lawe and conscience ye do inuade other mennes roumes, liuynges and goodes, yet for because ye be so many in number that do it, therefore the kynge and hys councell eyther cannot or wyll not bee agaynste you in it: For truelye euen therefore muste they nowe neades wythout delaye reforme and amend it. For as seditious rebellió, so couetouse treason beynge in a fewe may

be suffered at the fyrste in hope of a-
mẽdment, so long as they kew by clo-
kynge it secretelye, seme to be asha-
med of their owne euyll doynges, or
afrayed of the rulers power and au-
thoryty: but beynge so many that
they all together wythoute shame
and feare, falle to open spoylynge of
the realme, then wythoute delaye
muste they needes be repressed, al-
thoughe they both say and sweare,
that they be the kyngs subiects, and
breake no laws. If ỹ spoyle be found
in theyr hands, it is neyther sayinge
nor swearynge that can excuse them.
Open spoile hath bene made of per-
sonages, prebendes, offices, fermes,
wares, victuals, and of all manner
of mens liuinges. Therefore there is
no long delay to be taken in hope of
amendemente, but spedye prouision
for redres must be made for feare of
a generall destrucciõ. You then that

for

for wastynge and abusynge of the Lordes goodes be worthye and lykely sone to be displaced, yet in ỳ meantyme whyles ye haue respyte, playe the parte of a wyse steward. Restore vnto preachers and officers, benefyces and offyces: lette landelordes haue their rentes, and fermoures theyr leases: cause byynge and sellyng to be a prouysyon of good chepe and plentye, and not an occasyon of dearthe and scarsytye. Soo shall both God and the kyng perceyuyng your wyse prouysion, allow your well doyng, pardon your fautes, and confirme you in your offyces.

Or refuse the seruyce, restore the iniuryes of wycked Mammon, that ye maye from hencefoorthe serue God and the kynge, prouydyng for the people in holynes and tyghtousnes all the dayes of youre lyfe: take hede when ye go from a meaner ly-

uynge vnto a better, frome a lower office vnto a hygher, that ye goo as menne called of Chriſte, not as bewitched and allured by Mammon, ſe that God by hygher authoritye perceyuynge your faythfulnes in a lyttell, doo in at the dooze of worthynes and honeſtye, admytte and receyue you to be truſted wyth moze: beware leaſte that the deuyll by flatteryng frendſhyppe and couetous ambycion, perceyuynge your worldlynes in a lytle, do in at the wyndow of wycked hyberye conuey and receyue you, to abuſe and be abuſed wyth moze. Se that ye obey the cõmaundement of God, takynge paynes in youre dutye to feede and doo good. Do not cõſent vnto the temptacion of the Deuell, worſhyppynge hym in worldlynes, foz to gette gaynes. Theſe thynges obſerued, ye ſhal be eſtemed, and taken as worthye

minysters of Chryst, and seruaunts of God, for so much as appertayneth vnto the lawfull callyng and admission of you into youre townes, and also the fayethfull dylygence in vsyng of your selues in your roumes. Furthermore Paule geueth example of a lowly mynde whyche doeth not iustifye a mans selfe, and iudge euyll of other. For so it becommeth the seruauntes of God, and the mynysters of Chryste, euen when they haue done as they be commaunded, to acknowledge them selues vnprofytable seruaũts. And not as proud Pharisees, prayinge in the presence of the Lorde, to make boast of theim selues, and fyndé fautes wyth other men. No, for yf other menne prayse thẽ, they must not regarde it, no nor yf theyr owne conscience commende thẽ, excepte God also allow it. Ther fore Paule sayeth. *Mihi pro minimo est*

ut a nobis iudicer. It is one of the least thynges wyth me too be iudged of you that be wyth me, eyther in tyme or place. *Vel ab humano die,* eyther of mannes daye, by the experience of theim that shall haue further tryall in contynuaunce of tyme. *sed neque me ipsum iudico.* No nor I doo not iudge my selfe. *Mihi enim nihil conscius sum, sed non ideo iustificatus sum.* For there is nothyng that I knowe my selfe gylty of, yet through that am I not iustifyed, no not thorow the iudgemēt of you or of other, or of myne owne conscience. *Qui uero iudicat me dominus est.* He truly ỹ iugeth me, is ỹ lord iudge of all men. *Quare, nihil ante tempus iudicate,* wherefore iudge ye nothyng afore the tyme of iudgemente. *Quando dominus uenerit,* when the Lorde shall come to iudge. *Qui et illustrabit occulta tenebrarum,* whyche also shall make bryghte the couertes of darkenesse

and

and craftye clokynge of fautes. *Et manifestabit concilia cordis*, and shall open the thoughtes of the heartes, whiche he only searcheth. *Et tunc laus erit unicuique a deo.* And then prayse shall be vnto euery one of God, that geueth prayse to the prayse worthy. If Paule, beynge a mynyster of Christe, and a dispoſer of Goddes mysteryes, was so kaythefull in hys doynge that neyther all the worlde nor hys owne conſcience coulde in any thyng reproue hym, and yet to contynue hys carefull dylygence had euermore a great reſpecte vnto the commyng and iudgement of the Lorde: Howe shall we thynke that they rede and take thys place, whiche beyng knowen both to theym ſelues and vnto the whole worlde to do very euyl in many thyngs, yet wythout care of amendement, do forget theym ſelues, the Lord, and his iudgemēte:

Sure-

Surely they vnderstand it as Peter sayth: that many places of Paul be vnderstand of them whych beyng *Indocti και ἀστήρικτοι* vnlearned and vnsetled in iudgement, *ασρίβλουσι* wrast or wryng vntyll a wrong pin *in suam ipsorum perniciem*, vnto theyr owne destruccyon, manye places of Paule, *et reliquas scripturas*, and the other scriptures. For whereas thys place of Paul should be applyed to make men carefull and diligent, they wrast and wryng it to make for them that be careles and negligent. For Paul sayth that he doth very lytle regarde what any man doth iudge of hym, menyng therby that though all the world wolde commende hym, yet wold he not be vayne glorious, of hys well doynge. They saye, they passe lytle what any man saythe by them, meanyng therby that though all men fynde fautes wyth theim, yet

wyll

wyll they neuer be ashamed of their euyll doynge. Paule sayeth that no man shoulde iudge, meanynge that no man as concernynge secretes of the mynde, should iudge other to be euell, and theim selfes to be iust: and so take occasion to speake shamefully of other, and to glory in theim selues: they saye that no man shoulde iudge, meanynge that neyther preacher nor friende' shoulde so rebuke theyr manifest euyll dedes, as myght geue theym occasion to be ashamed of theym selues, and leue iudgynge of other. Lette vs not wrest the places of Paule and of other scripturs vnto a wrong purpose. They wrest the saying of Paule vnto a wrong meanynge, when as the mercye of God, whyche passeth all hys workes is denyed of theym vnto anye penytente synner, by theyr allegynge of the tenth of Paull vnto the Ebrues.

Then

Then is that place not well applied but wronge wrested. For when it is sayde that yf we synne wylfullye after that we haue receiued the knowledge of the trueth, there remayneth no more sacrifice for synne, but a fearefull lookynge for iudgemente and violente fyer, it is ameante that there is remaynynge and leafte in the scriptures no mencyon of sacrifyce for the forgeueneſſe of synnes, but terrible threatnynges of vengeaunce to punyſhe synners, too bee preached vnto wylfull synners.

Howbeit there is no condemnacion but alwayes mercye to be preached vnto theym that grafted in Chriſte Jeſu, be penitent synners, how ſore & ofte ſoeuer they fall. For his mercy is aboue all hys workes. Therefore whenſoeuer he ſuffereth the Deuyll to tempte menne to any synne, or too plage them for synne, or whenſoeuer by hys worde wrytten or preached

he

he doth aggrauate synne, all is done to dryue menne vnto mercye. The deuyll hathe caused here in England muche synne and abhominacion, greuous plages, and sore miseries, God hath sent wonderous plenty of hys comfortable word. And now brethren all this is euen the worke of god: for it is God that worketh al thynges in all men. *Deus est qui operatur omnia in omnibus.* And yet take good hede to the true interpretacion of thys place least that ye make God to be the author of syn, *Qui non nouit peccatum, nec est inuentus dolus in ore eius,* whyche knoweth no synne by experience of doyng it, nor hathe no gyle founde in hys mouthe. But euen as it was God that dyd both geue and take awaye Jobs goodes: So is it God that doth al thyngs, both good and euyll. And as he dyd make Job ryche, by geuinge him goodes, and poore bi suffering the deuill to destroy those goods:

goodes: so doethe he good deedes of hys owne goodnes, and tuyll dedes in sufferynge the deuyll to do theym. Yea it is euen God that hathe concluded al mē vnder synne, that hath suffered the deuyl to tempt al men to do synne, yea and *scriptura concluſit omnia ſub peccato*, ỹ scriptur of God hath cōcluded al mē vndersyn, or as Paul speaketh in a nother place more plainli, αἰτιασάμεθα. We haue concluded or proued, allegynge good reason, that both the grekes and the Jewes be vnder synne. So nowe all ye by GOD be cōcluded vnderneth sinne, that is by goddes suffraunce the deuil hath caused you to commit sinne. By Gods ordinaunce the scriptures and the preachers of God, do open and declare that ye be all synners. And this is all done, *ut omnium miſeriaretur*, that he myght haue mercye vpon all, that all mighte receyue the

pardon

pardō of his mercy without ỹ which none can be saued, none cā escape vēgeaunce. For *non est in aliquo alio salus*, there is no health in anye other, nec *aliud nomen datum sub Celo, in quo oportet nos saluos fieri*, nor none other name geuē vnder heauen, in the which we shuld be saued. So ỹ he whyche wyll haue anye healthe muste come vnto Christ, shewyng him selfe wounded with sin, to stand in nede of a Physicion. He ỹ will be saued must shew him selfe a penytente synner vnto Christe which came not to cal the righteous but synners to amendmente. But he ỹ regardeth the flattery of the worlde or the parcialitie of his owne conscience, & therby taketh occasion to glory in his owu doynges, he shal finde no mercy, he cā receiue no pardon or forgeuenes sent frō god to be deliuered only vnto those ỹ fele & acknowlege them selues to be sickely & vnrighteous siners. Thei therfore that fele &

acknowledge ỹ greatest sins wicked-
nes & abhominaciõs in theim selues
being sory therfore, & entend amend-
mẽt, be most worthy & sure to receiue
ỹ great pardon of gods mercy, why-
che certenly wil deliuer thẽ out of all
daũger, kepe thẽ in fauti & bring thẽ
to prosperity. Heare therfore and I
wil now read my cõmissiõ, by ỹ whi-
che ye shall wel perceyue ỹ I speake
nothyng vpõ my own head, but eue-
ry thyng accordyng to the cõmaũde-
ment of the Lorde your god, whyche
hath sent me vnto you hys people.
The exãple of this proclamaciõ. Esa.
lviii. *Clama.* Make proclamaciõ ope-
ly, ỹ al mẽ maye heare: *ne cesses.* Ceas
not for feare of thẽ that may kyll the
body, & can not hurt the soule, *quasi tu-
ba exalta uocẽ tuã*, Lifte vp thy voyce as
a trũpet, geuinge men knowledge of
the commyng of the enemyes in the
tyme of war. So geue thẽ knowlege
of the swerd of vengance, which shal

folow

folow immediatli after this warnig *Et annuncia populo meo scelera eorũ.* And shew thẽ their fautes ẏ in bering of my name, & professinge my religion wil be my people. *Et domui Iacob peccata sua,* & vnto the house of Jacob their own sins: vnto all sortes of men euẽ those syns which they thẽ selues do vse. Vnto the clergy, the sinnes of ẏ clergy, vnto the laitye, the synnes of the layte: and vnto euery degre, ẏ sinnes ẏ be of that degre vsed. Shew ẏ clergi that thei fede thẽ selues fat wͭ many liuings, & let my flocke be scatered & vnfed, because ther is few preching pastors ẏ can & wil fede them.

Shew the clergy that they cã neyther teach, nor requyre the king & laitye to prouide new liuings for prechers, vntill they do restore forth of their own hands those which be prouided alredy: shew such of the clergy as be fatlings puft vp wͭ pluralities, that they neyther haue fed, do

fede, or can fede my flocke, yet haue
ſpoyled, do ſpoyle & wyl ſpoyle my lā
des, ỹ kynges ſubiectes, & theyr own
bzethzen, ſo lōg as thei vſe their plu-
ralities. Shew the laity ỹ thei haue
robbed me theyr lozd & god of dou-
ble honour due vnto my myniſters:
foz they haue taken awaye the fod-
der that was pzepared foz the labo-
rynge oxe, and bene diſobedyent vn-
to my law, pzonounced by theim that
ſate in Moyſes theire.

Shewe the nobilitie that they haue
oppzeſſed the commnaltye, kepyng
theim vnder in feare & ignozaunce, by
power & aucthozitye, which myght &
ſhould haue bene louyngly learned
their obedience & duey to both God
& the kyng by pzeachyng of the gol-
pel. Shew the nobility ỹ they haue
extozted & famiſhed the cōmynalty
by the heigthening of kynes & rentes
of fermes, & decaying of hoſpitality
& good houſe kepyng. Shew the cō-

my

minaltye ẏ they be both traytoures & rebelles, murmuryng & grudgyng agaynst myne ordinaũces: tel the cõminalty ẏ the oxe draweth, the horse beareth, ẏ tre bryngeth forth frutes & the earthe corne and grasse to the profyte and comforte of man, as I haue ordained them: but they of the comminaltye in England hye and sel, make bargaynes, and do al thyn ges to the grefe and hynderaunce of manne, contrary to my commaun-demente. Tell the commynaltye that they take one anothers ferme ouer their heades, they thruste one an other oute of their houses, they take leases vnto theim selues, and lette theym dearer vnto other: they bye cornes and wares to make other paye more dere for it: they hurte and trouble, eate vp and deuoure one an other. Tell all Englande hye and low, riche and poore that they ¦eue-rye one prowlynge for them selues, be seruaunts vnto Mammon, enne

mies vnto god, disturbers of com-
mon wealth, and destroyers of them
selues. And for all this lette them
knowe that I haue no pleasure in ꝑ
death of a siner. *Sed magis vt cõuertatur*
et viuat, but rather I geue him respit
& send him warning ꝑ he may turne
& liue, comfortably here vpõ earth,
ioifully in heauen for euer. There-
fore if any in Englande do tourne &
amende, he shal saue hym selfe. But
they which wyll not repent & amend
shal not be saued by theyr fathers or
frendes, which by repentaunce be as
sure them selues to be accepted vnto
me as was Noe Danyel & Job: but
and if all or the moost parte of thẽ in
Englãd, turne & amẽd thẽ, say vnto
Englãd: *delectaberis super domino*, Ftõ
henceforth ꝑ shalt haue delite & ple-
sure in ꝑ lord, *et sustollã te super altitudi-*
nes terre, & I wil lift the higher in ho-
nour welth & power, then any other
realme in or vpõ the earth, *et cibabo te*

here

hereditate Iacobi patris tui, and so wyll I fede the with the inheritaunce of Jacob thy father. I will restore vnto ȳ whatsoeuer land or holds in Scotlād or in Fraūce dyd at any tyme belonge vnto Jacob thy father, vnto the kings of this realme, *os enim domini locutum est*, for the Lordes owne mouth hath spokē it, which is a better assurāce vnto this cōmission, thē though it were signed & seled wyth ten thousande mens handes.

Now al you ȳ entēd to be saued by the mercies of God in our sauioure Jesu Chryst, come when ye be called frō gredy couetousnes wherwyth ye haue bene blinded to wreake Gods wrath: receyue mercy & grace which be now freely offred to make you frō henceforth holy ministers of Chryst, & faithfull disposers of ȳ manifolde gyftes of Gods grace & goodnes: & now for fere of forgetfull negligēce, when ye depart hēce, replenish your

myndes

minds with ẏ cõfortable remẽbrance of your own greuous myseries, and of gods great mercies, in secrete meditacion of the lords praier, here tarying together in quyetnes a littell for to receyue the Lordes blessyng.

¶ The god of peace that brought againe frõ death our Lord Jesus the greate shepeheard of the shepe, thorow the bloud of the euerlastyng testament, make you perfit in all good workes, to do hys wyll, workyng in you that which is plesãt in his syght, through Jesus Christ. Amen.

God saue the Kynge.

Imprynted at London by Jhon Day dwellyng ouer Aldersgate.

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531.d.52
1–4

AN ABSTRACT OF TIMBER-MEASVRES.

Wherein is contained the true content of the *moſt timber Trees within the Realme of* England, which vſually are to *be bought and ſold.*

Drawne into a briefe Method by way of Arithmeticke, and contriued into ſuch a forme, that the moſt ſimple man in the world, if he doe but know Figures in their places, may vnderſtand it, and by the due obſeruing of it, ſhall be made able to buy or ſell with any man, be he neuer ſo skilfull, without danger of beeing deceiued.

By *C. L.* of Sherborne in the Countie *of Dorſet*, Gent.

A Tonne of Timber doth containe 40. ſquare foot.

In a foot ſquare is	1728 Inches.
In three quarters of a foot is	1296 Inches.
In halfe a foot is	0864 Inches.
In a quarter of a foot is	0432 Inches.

Printed by *William Iones.* 1618.